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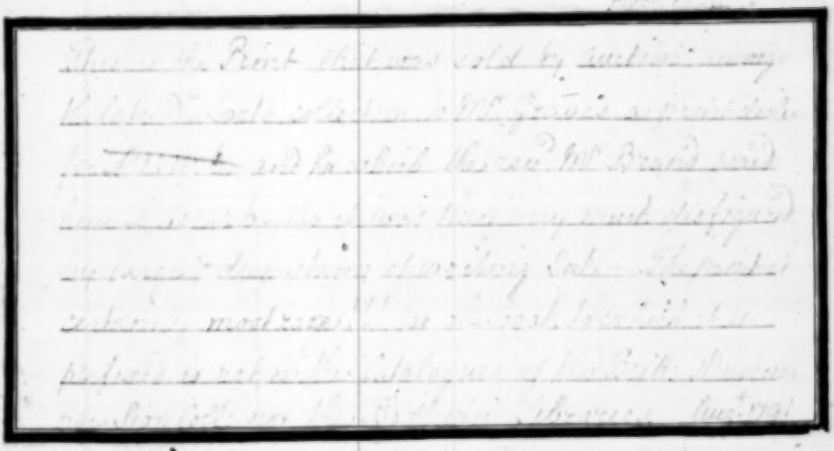

XUM

I thinke it meete as long as I am in this tabernacle
to stir you up by putting you in remembrance:
Seeing I know that the time is at hand that I must lay down
this my tabernacle. I will endevour therefore that ye allso may
be able to haue remembrance of these things after my departure Pet. 2
1.13.14.15./ The lord will perfect y^t which concerneth me Psal 138.8

# THE COUNSELL AND ADMONITION OF *HENRY MASSINGBERD*, Esq; TO HIS CHILDREN.

PSAL. 111. 10. PROV. 9. 10.

*The fear of the Lord is the beginning of Wisdome, a good understanding have all they that doe thereafter.*

PROV. 4. 7.

*Wisdome is a speciall thing, therefore get Wisdome, and above all thy gettings get understanding.*

TIT. 1. 15.

*To the pure all things are pure, but to the corrupt all things are corrupted.*

There may be both good and evill produced from all earthly things, for that Every pot hath two handles. *Char. of Wild.*

*LONDON*,
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XI

I haue not ſate with vaine perſons, neither will I goe in with diſſemblers. Pſal. 26. 4.

Wee ought to aſke, and knocke, and ſeeke, and pray,
His conſtant guidance in his perfect way.
How vile a ſhape doth beare this bone,
When th'perewigg of fleſh is gone
Learne from this dryed bone and parched ſkull
The body's foule, bleſt ſoules are beauty full.

# THE Counſell and Admonition OF *Henry Maſſingberd*, Eſq; TO HIS Children.

## SCRIPTURES.

Rom. 15. 14.

*I Truſt you will admoniſh one another in the fear of God.*

1 Theſ. 5. 12, 13.

*Love them that admoniſh you, and be at peace among your ſelves.*

2 Theſ. 3. 15.

*Count him not an enemy that offends, but admoniſh him.*

Jer. 42. 19.

*Know certainly that I have admoniſhed you this day.*

Exod. 18. 19.

*Hearken now unto my voice, I will give thee counſell, and God ſhall be with thee.*

Job 21. 16.

*The counſell of the wicked is far from me.*

Pſal. 1. 1, 2.

*Bleſſed is the man that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull; but his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

## TEN ADMONITIONS

Upon the Ten ſeverall

## Ages of a Mans Life:

It being divided into ten Sevens, in which is eaſily to be obſerved ten apparent changes in our Apprehenſions and Deſires.

Pſal. 90. 10.

*The age of a man is threeſcore years and ten, if ſtrength continue till fourſcore years, yet is that ſtrength but labour and ſorrow, it ſuddenly faileth, and we are gone.*

## ALSO Generall Admonitions for the whole Life of Man.

Eccles. 12. 12.

*By theſe my ſonne be admoniſhed.*

Eccles. 4. 13.

*Better is a poor and a wiſe childe, then an old and fooliſh King, who will no more be admoniſhed.*

Psal. 16.7.

*I will blesse the Lord who hath given me counsell.* And 73.24. *Thou shalt guide me with thy counsell, and then receive me to glory.*

Prov. 8. 9.

*They are all plain to him that understandeth, and right to them that finde knowledge.*

Psal. 31.15.

*My times are in thy hands O God.*

Job 10.20.

*Are not my dayes few.*

Job 14.1.

*Man is of few dayes.*

Eccles. 1.4.

*One generation goeth and another cometh.*

Gen. 27.2.

*I know not the day of my death.*

Eccl. 3.2.

*There is a time to be born and a time to die.*

Eph. 6.1.

*Children obey your parents.*

Phil. 4.17.

*I desire fruit, that may abound to your accompt.*

Joh. 14.3.

*That where I am ye may be also.*

2 Sam. 12.23.

*I shall go to him, he shall not return to me.*

Eph. 4.5,6.

*One Lord, one faith, one baptisme, one God and father of all, who is above all, and through all, and in you all.*

Matth. 6.10.

*Thy kingdome come thy will be done on earth as it is in heaven.*

Job 14.14.

*All the dayes of my appoin-*



## HIS EPISTLE.

*Children,*

MY desire is to speak very plainely to you, in a low and common stile, that so the meanest capacity, may receive and understand my meaning. You are they that are very near me in my generation, and for vicissitudes, and perhaps multitudes of times (although, to speak properly, not much time, for our dayes be few and evill) you are to passe and sojourn with me in my pilgrimage: and as my journey drawes towards an end, nearer the grave, the undoubted portion of mortality; so your journeys likewise become shorter, and who knowes the hour of his dissolution, for our times are in thy hands O God. My accompt is great for you, and my care is great of you (especially for the good of your eternity,) and my commands are therefore great unto you, that with your best abilities you assist me in it, and heartily endeavour to further my good accompt of you in the day of triall: let our great and diligent care be, so to spend our time, that we may live together (in the true and perfect service of our good God) for our eternity: Let us take here comfort in those our friends who are gone, or shall go out of this world, before us, [*præmissi non amissi,*] who lived and died in the same faith and belief with us, and whose lives (as we may judge) have answered their profession, that we (in the eternall mercy of the eternall Father in Christ Jesus) shall upon our dissolution, meet them again, *Rev* c.2. (we being, as they were, constant in all good duties to the end) and never part one from the other, nor from the perfect service of our Creator for ever: This may be (in some part) our hope and joy; but our great rejoycing must alwaies

*ted time will I wait until my change come.*

Joh.9.4.

*I must work the work of him that sent me to day, the night cometh when no man can work.*

Amos 4.12.

*Prepare to meet thy God O Israel.*

Eccl.11.3.

*Where the tree falleth, there it lies.*

Matth.25.3.

*They that were foolish took their lampes and no oyl with them.*

Heb.3.7,8.

*Wherefore as the holy Ghost saith, to day if ye will hear his voice, harden not your hearts.*

Mark 13.37.

*What I say unto you I say unto all, Watch.*

Prov.4.1.

*Hear ye children the instruction of a father, and attend to know understanding.*

Isa.38.19.

*The father to the children shall make known thy truth.*

Prov.22.6.

*Train up a childe in the way that he should go, and when he is old he will not depart from it.*

Gen.18.19.

*For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to doe justice.* Psal.133.

Prov.1.7.

*The fear of the Lord is the beginning of knowledge, but fools despise wisedom and in-*

alwaies be, willingly and joyfully to submit to the will of God, and to his pleasure for ever. This is not to be the work of a day, but of all the dayes of all our lives; for a day soon passeth away, and mortality is alwaies at hand; therefore beware of unpreparednesse, for if the tree fall ill, so it lies; upon this moment (as it were) dependeth eternity; if then thou hast not oyl in thy lampe the door of mercy is for ever shut; and who knows what a day may bring forth: therefore seriously consider, fill your holy lampes with the burning oyl of piety and watch. And know, in case any of you become a Parent, that you owe unto your Children, not only materiall subsistence for their bodies, but much more to contribute spirituall things unto their better part their souls: and be sure you principle them aright in the beginning of their daies, so soon as they can doe or apprehend any thing, let it be good; and from the true principle of loving and obeying our good God, even for his own sake, which will conduct us to the right loving of our neighbour. I humbly blesse our good God, that hath endued all of you with capacities and naturall endowments, in some measure capable of the best instructions: and withall I humbly crave his powerfull spirit upon your wills to improve them, and I trust your best compliances shall not be wanting. Be sure you imbrace and hold fast true love one towards another; and although you had severall Mothers, yet let your love and unity be one, in faith and truth; and the true eternall God will undoubtedly give you the incomprehensible blessing both of temporall and eternall peace: and will strongly fortifie you against

*struction. And* ver. 8. *My sonne hear thou the instruction of thy father, and despise not the law of thy mother.*

Joh. 15. 17.

*These things I command you, that you love one another.* And 13. 34. *A new commandement I give unto you, that ye love one another, as I have loved you, that ye also love one another.*

1 Joh. 4. 24.

*He that loveth God, loveth his brother also.*

1 Pet. 1. 22.

*See that ye love one another with a pure heart fervently.*

Acts 7. 26.

*Ye are brethren, why doe ye wrong one another.*

Job 1. 21.

*The Lord gave, the Lord hath taken away, blessed be the Name of the Lord.*

1 Tim. 6. 17.

*Trust not in uncertain riches.*

Eccl. 5. 13.

*There is a sore evil which I have seen under the Sunne, namely riches kept for the owners thereof to their hurt.*

Matth. 6. 20.

*Lay up for your selves treasures in Heaven.*

Rev. 8. 13.

*Blessed are the dead which die in the Lord.*

1 Joh. 2. 15.

*Love not the world, nor the things of this world.*

Phil. 3. 15.

*As many as be perfect be thus minded.*

James 1. 27.

*Pure Religion and undefiled before God and the Father is this, to visit the*

any dejection at the deprivement of any temporall blessings, whilest you truly consider the uncertainty of them, the difficulty in well using of them, and the danger if abused: and that nothing is worthy our serious thoughts, but what accompanies us to our eternall habitation, and goeth with us to that admirable, perfect and happy estate we shall most certainly arrive unto, if we wean our selves from these worldly impediments that here deface and clogge our souls, and only endeavour and esteem that good which tends to the good of our eternity. The inward endowments of the minde are by far more excellent than the outward adornments of the body; therefore let the bottome and foundation of all thy endeavours be laid in pure and undefiled religion, truly grounded upon the sacred Scriptures rightly understood [*Sint casta deliciæ meæ scripturæ tuæ, nec fallar in eis, O Deus meus, nec fallam ex eis.* August. Confess.] For except the Lord build the house the workmen labour but in vain. We must all acknowledge and beleeve a most sacred heavenly Deity, for whosoever come to almighty God aright, fitting for his mercifull and saving acceptance, must first know and beleeve that he is, and that he is the rewarder of them that serve him True religion consisteth in the knowledge of God and of our selves, (for it is a relative action between both,) the office thereof is, to extoll God to the utmost of our power,

*fatherles and the widow with ſome relief in their afflictions, and to keep himſelf unſpotted from this world.*

Joh.5.39. *Search the Scriptures.*

Matth.22.19.

*You erre, not knowing the Scriptures.*

Pſal.127.5.

*Except the Lord build the houſe, they labour in vain that build it.*

Heb.11.6.

*He that comes to God, muſt beleeve that he is, and that he is the rewarder of them that diligently ſeek him.*

Eccl 2.26.

*For God giveth to men that is good in his ſight, wiſdome, knowledge, joy.*

Pſal.30.1.

*I will extoll thee O Lord, for thou haſt lifted me up.* And 68.4. *Sing unto God, ſing praiſes to his Name, extoll him that rideth upon the heavens.*

Pſal.39 5.

*Man at his beſt eſtate is altogether vanity.*

1 Sam.2.7.

*The Lord bringeth low and lifteth up.*

Pſal.18.2.

*The Lord is my rock and my fortreſſe, my deliverer, my God, my ſtrength in whom I will truſt.* Ver.30. *As for God his way is perfect, the word of the Lord is tried, he is a buckler to all thoſe that truſt in him.*

Luk.2.14.

*Glory to God on high, on earth peace.*

Joh.14.23.

*But the hour is coming and now is, when the true worſhippers ſhall worſhip the father in ſpirit and truth.*

Pſal.34.18.

*The Lord is nigh to them that are of a broken heart, and ſaveth thoſe that be of a contrite ſpirit.* And 51.17. *A broken and a contrite heart O God thou wilt not deſpiſe.*

Mal.3.3.

*Offer to God the ſacrifice of righteouſneſſe.*

Pſal 116.17.

*I will offer unto God the ſacrifice of*

power, and to beat down man as utterly loſt, and then to furniſh him with means to riſe again; to make him feel his miſery and his weakneſſe, to the end he may put his whole confidence in God alone. Religion ſhould knit and unite us to the author and principall cauſe of our good, and re-unite us to our firſt cauſe and root, where, if we continue firm, we are thereby preſerved in our perfection: and contrary, if we ſeparate we inſtantly faint and languiſh: True Religion doth make us give all honour to almighty God, and receive all benefit to our ſelves. Glory be to God on high, and peace with men on earth. Almighty God muſt be ſerved with our hearts and ſpirits; if it is the ſervice anſwerable to his nature, he is a ſpirit, then worſhip him in purity of ſpirit, this he requireth and it pleaſeth him; the Father deſireth ſuch worſhippers: the moſt acceptable ſacrifice unto his ſacred Majeſty, is a pure, free and humble heart, this he will not deſpiſe: A pure heart is a ſacrifice to God, an innocent ſoul, an innocent life. A holy man is a true ſacrifice to God, his body is

his

*thanksgiving, and will call upon the Name of the Lord.*

Job 4.7.

*Who ever perished being innocent?* And 22.30. *He shall deliver the Iland of the innocent, and it is delivered by the pureneſſe of thy hand,*

Rom.12.1.

*That you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service.*

1 Cor.6,9.

*Know ye not that your body is the Temple of the holy Ghost that is in you.*

[a] Gen.1.27.

*God created man in his own Image.*

[b] Heb.13.15.

*By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips.*

Matth.4.10.

*Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Rom.10.12.

*The same God over all is rich unto all that call upon him.*

Psal.50.3,10.

*I will have no bullock out of thy house, nor he-goat out of thy fold; for every beast of the forrest is mine, and the cattell upon a thousand hills.*

Psal.109.22.

*For I am poor and needy, and my heart is wounded within me.*

Psal.22.22.

*I will declare thy Name unto my brethren, and in the midst of the Congregation will I praise thee.* Ver.25. *My praises shall be of thee in the great Congregation, I will pay my vowes before them that fear thee.*

Psal.40.8.

*I delight to doe thy will O God, yea thy Law is in my heart.*

Matth.6.10.

*Thy will be done (O God) in earth as it is in Heaven.*

his Temple, his soul is his [a] Image, his affections are his [b] offrings, his solemne sacrifice is to imitate, serve and implore him. God is rich, and therefore giveth unto us poor, and therefore aske. Although all true worship be from the inward spirit, yet nevertheleſſe we must not contemn or disdain outward and publick service, which must be an assistant to the inward truth, by observing ceremonies, orders and customs, with moderation, without vanity, ambition, hypocrisie or covetousnes, as they may and doe tend to the advancement of true devotion in us; alwaies remembring, that God will be served in spirit, and what is performed by us otherwise, is rather for our selves then for God; for humane respects and formall observances, then divine verity, which rather belongs to manners and customs then the thing it self. Our vowes and prayers to almighty God should be alwaies with this submission; Thy will be done O Lord, and not mine: [*Tua voluntas Domine mea sit, & mea voluntas tuam semper sequatur, & optimè ei concordet*, saith a pious and ancient Father.] Take great heed of asking any thing against the determination of his revealed will: his will is that we ought

Heb.10.7. *I come to doe thy will O God.*

Prov. 5.21.

*For the waies of man are before the eyes of the Lord, and he pondereth all his goings.* And 15.3. *The eyes of the Lord are in every place, beholding the evil and the good.*

Exod.20.7.

*Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſſe that taketh his Name in vaine.*

Pſal.139.20.

*Thy enemies (O God) take thy Name in vaine.* And 145.2. *Every day will I praiſe thee, and I will bleſſe thy Name for ever and ever,* And 99.3. *Let them praiſe thy great and terrible Name, for it is holy.* Levit.22.2. *Speak to Aaron and to his ſonnes, that they profane not my holy Name, for I am the Lord.* And *Pſal.*111.9. *Holy and reverent is his Name.* And Ezek.39.25. *I will be jealous for my holy Name.*

Eccl.8.2.

*I know it ſhall be well with them that fear God, that fear before him.*

Jer.10.23.

*O Lord I know that the way of man is not in himſelf, it is not in man that walketh to direct his ſteps.*

Prov.29.25.

*The fear of man bringeth a ſnare, but he that putteth his truſt in the Lord ſhall be ſafe.* And 30.5. *God is a ſhield to them that put their truſt in him.*

Rom. 8. 28.

*We know that all things work together for good to them that love God.* Matth. 10.29,30. *Are not two Sparrowes ſold for a farthing, and one of them ſhall not fall to the ground without your Father. But the very hairs of your head are all numbred.*

2 Cor.1.3.

*Bleſſed be God even the Father of our Lord Jeſus Chriſt, the Father of mercies and the God of all comfort.*

ought to fit our ſelves to receive. We muſt think, ſpeak and deal with almighty God, as if all the world did behold us, and live and converſe with the world, as if God did behold us. We muſt take great care, not (upon any ſlight occaſion, or curſorily) to uſe the moſt ſacred Name of God, but with premeditation, obediently and reverently to ſpeak and uſe it; his Name is holy, and all honour is for ever due unto it. The divine providence being well learned by us, doth adminiſter ſufficient upholding comfort in all the chances and changes of this life: We are moſt thankfully to acknowledge and ſubmit to this providence, which diſpoſeth all things to the beſt, to them that truly and obediently acknowledge it, without which a Sparrow falls not, and with whom our hairs are numbred: this is the ſtaff of life, the bleſſed ſtay of comfort, on which we ſafely reſt in all the paſſages of our pilgrimage: this inward ſpirit works quite contrary to the outward man, it makes us truly ſay, Thy will be done (O God) and not mine; and not only ſay ſo, but heartily and thankfully rejoyce that ſo it is, knowing that it is beſt and only good for us: this clears thy ſoul of grief and trouble, and fills thy heart with joy and gladnes;

Pſal. 23.4.

*Thou art with me, thy rod and thy ſtaff they comfort me.*

Iſa.66.13.

*As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted.*

Iſa.6.16.

*Thus ſaith the Lord, Stand ye in the wayes, and ſee and aſk for the old pathes where is the good way, and walk therein, and you ſhall finde reſt for your ſouls.*

Rom.8.10.

*And if Chriſt be in you the body is dead becauſe of ſinne, but the ſpirit is life becauſe of righteouſneſſe.*

Pſal.119.71.

*It is good for me that I was afflicted that I might learn thy ſtatutes.* And 126.5. *Them that ſowe in tears ſhall reap in joy.* Jer.22.13. *I will turn their mourning into joy, and will comfort them, and make them rejoyce for their ſorrow.*

Lam.3.25.

*It is good for a man that he bear the yoak in his youth.*

1 King.3.9.

*Give therefore thy ſervant an underſtanding heart, that I may diſcern betwixt good and bad.* Pſal.119.34. *Give me underſtanding and I ſhall keep thy Law, yea I ſhall obſerve it with my whole heart.* And v.73. *Give me underſtanding that I may learn thy Commandements.* Dan.12.10. *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand.*

Gal.5.17.

*For theſe two are contrary one to another.*

Job 9.20.

*If I juſtifie my ſelf my own mouth will condemn me; if I ſay I am perfect it ſhall alſo prove me perverſe.*

Pſal.37.27.

*The ſteps of a good man are ordered by the Lord, and he delighteth in his way.* And 50.23. *Who ſo offereth praiſe glorifieth God, and to him that ordereth his*

knowing that is done which is only good for thee, and that thy will is not done; for had it been againſt divine providence, it would have produced thy utter ruine and deſtruction, therefore for ever bleſſe that moſt gracious providence that hath avoided it. Be diligent to finde out the good of neceſſity, it is a ſweet herbe, but growes not in every garden: it is an eſpeciall branch of true wiſdome, and teacheth to take every thing by the right end; the righteous and the wicked, the wiſe and the fooliſh, the true contented and diſcontented, doe all the ſame things, but not after the ſame manner, not with the ſame apprehenſion, underſtanding and judgment, neither intending or conducing to the ſame end and purpoſe, and therefore the operation in them is not the ſame, but quite contrary. Nothing in this world is perfect, therefore there is both good and evill, a right and a wrong uſe of them, the firſt tending to true joy and comfort, the latter to ſorrow and diſcontent. Correction (upon ſearch) diſcovereth ſinne, and moveth to repentance and prevention. Not to rejoyce (after ſerious thoughts) at the chaſtiſements of Gods providence, is a very evill ſigne of a wicked heart: we muſt be truly ſorrowfull for ſinne which

*converſation aright, will I ſhew the ſalvation of God.*

Pſal.119.67,71.

*Before I was afflicted I went aſtray, but now have I learned thy word. It's good for me that I have been afflicted, that I might learn thy Statutes.*

Pſal.68.3.

*Let the righteous be glad, let them rejoyce before God, let them exceedingly rejoyce.* And Prov.29.6. *In the tranſgreſſion of an evill man there is a ſnare, but the righteous doth ſing and rejoyce.* Pſal.38. 13. *For I will declare my iniquity and be ſorry for my ſinne.*

2 Cor.7.9,10.

*Now I rejoyce, not that you were made ſorry, but that you ſorrowed to repentance, for ye were made ſorry after a godly manner. For godly ſorrow worketh repentance unto ſalvation, not to be repented of, but worldly ſorrow worketh death.*

Jer.10.24.

*O Lord correct me but with judgment, not in thy anger, leſt thou bring me to nothing.* Pſal.119.33. *Teach me O Lord the way of thy ſtatutes and I ſhall keep it to the end.* And 143.8. *Cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul to thee.*

Deut.8.5.

*Thou ſhalt alſo conſider in thy heart, that as a man chaſtiſeth his ſonne, ſo the Lord thy God chaſtiſeth thee.* Pſal.94. 12. *Bleſſed is the man whom thou chaſteneſt O Lord, and teacheſt him out of thy Law.* Heb.12.6. *For whom the Lord loveth he chaſteneth, and ſcourgeth every ſonne whom he receiveth.*

Matth.22.29.

*You erre not knowing the Scriptures nor the power of God.*

Joh.5.39.

*Search the Scriptures, for in them you think you have eternall life, and they are they which teſtifie of me.*

which is the only cauſe of correction, not for the correction; for the cauſe of the diſeaſe, not for the cure. *Before I was corrected I went aſtray, but now have I learned thy word.* O bleſſed and ſweet correction, that leads and holds us in the way to eternall happineſſe: if correction bring thee not comfort, with reſolution (by the gracious aſſiſtance of almighty God) and joy in amendment, ſearch narrowly thy wayes, for it is greatly to be feared, they lead thee to eternall death. Correction is the ſweet beams of Gods love to ſoften us, that ſo we may receive the marks of his ſaving mercy: take great heed thou be not as the Spider upon the Flower, that gathereth poiſon, nor as clay to the Sunne, which is hardened by it: but be thou as wax ſoftned and fitted for impreſſion; and as the Bee, that gathereth honey from the Flower. I adviſe you to labour much in the Scriptures, eſpecially be very perfect in the new Teſtament, they are the medicine of life, and in them rightly underſtood, is ſalve for every ſore, and ſound counſell in all occaſions. Labour to be a good text-man, for Scripture interprets it ſelf, although in ſome places there ſeems literall contradiction, yet the holy Spirit trieth all, and finds

2 Tim.3.16.

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousnesse.*

1 Cor.2.10.

*But God hath revealed them unto us by his holy Spirit; for the Spirit searcheth all things, yea the deep things of God.*

Rom.10.6.

*Say not in thy heart, who shall ascend into heaven, that is, to bring Christ down from above? who shall descend into the deep, that is, to bring Christ up from the dead? but the Word is nigh thee, the word of faith which we preach.*

Matth.7.15.

*Beware of false prophets.*

Eph.4.14.

*That we be no more children, tossed to and fro by the sleight of men, to every winde of Doctrine whereby they lie in wait to deceive.*

Mich.6.8.

*He hath shewed thee O man what is good, and what doth the Lord require of thee, but to doe justly, and to love mercy, and to walk humbly with thy God.*

Rom.11.33.

*O the depth of the riches both of the wisdome and knowledge of God, how unsearchable are his judgments, and his waies past finding out.*

Psal.4.5.

*Offer the sacrifice of righteousnesse, and put your trust in the Lord.* And 104. 33. *I will sing unto the Lord so long as I live, I will sing praise unto my God while I have any being.*

Matth.6.20.

*Lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves doe not break through and steale, for where your treasure is, there will your heart be also.*

findes all, holy, right and good, tending to the all and only good, our temporall and eternall peace, which cannot be taken from us. *Psal.34.10. The Lyons shall want and suffer hunger, but they that seek the Lord shall not want any thing that is good*; that is to say, they shall have all good, spirituall and temporall, including in this word good, all such temporall things as may be necessary to salvation (for whatsoever is contrary thereto, is neither good nor profitable, but bad and pernitious) and therefore God doth not give temporall felicity to all his servants, but only to such of them as he knowes (with the help of his grace) will use it well to his honour and glory, and to such it is a furtherance of salvation; whereas to wicked men, though it be also Gods gift, yet it is not properly counted Gods gift to them, but evill and punishment; not a blessing but a curse, not felicity but misery, by reason that it makes them more insolent, proud and licentious, and by consequence increaseth their damnation: this is the plain meaning of the Psalmist, and accordingly will one Scripture interpret another. Again *Psal.37.4. Delight thy self in the Lord, and he shall give thee the desire of thine heart.* What is that think you? plenty, credit, vain honour,

Prov.13.13.

*Who ſo deſpiſeth the Word ſhall be deſtroyed, but he that feareth the Commandment ſhall be rewarded.*

1 Pet.3.16.

*Having a good conſcience, that whereas they ſpeak evill of you as of evill doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.*

Iſa.26.3.

*Thou wilt keep him in perfect peace whoſe minde is ſtayed on thee, becauſe he truſteth in thee.*

2 Chron.25.2.

*And he did that which was right in the ſight of the Lord, but not with a perfect heart.*

Matth.5.8.

*Bleſſed are the pure in heart, for they ſhall ſee God.*

1 Tim.1.5.

*Now the end of the Commandement is charity out of a pure heart and of a good conſcience, and of faith unfeigned.*

Pſal.107.43.

*Who ſo is wiſe and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord.*

Deut.4.9.

*Take heed to thy ſelf and keep thy ſoul diligently, and teach them thy ſons and thy ſons ſonns.*

Matth.5.19.

*Whoſoever ſhall doe and teach them, ſhall be great in the kingdom of heaven.*

Prov.28.9.

*He that turneth away his ear from hearing the Law, even his prayers ſhall be an abomination to the Lord.*

Rom.10.17.

*Faith comes by hearing, and*

honour, eaſe, full tables, riches, &c. No, no; but that in the want or fullneſſe of theſe things you ſhall reſt in God, and therein have your full deſire, that your will being united to the will of God; you ſhall deſire nothing but what is ſutable to his will and pleaſure, and wholly rejoyce in your will, that the will of God is done, which is only good, and the beſt for you. Search not too curiouſly into Gods Majeſty and myſteries, leſt thou be oppreſſed with the glory of them. Take great heed of infecting thy judgment with falſe doctrine, be alwaies moſt humble in the ſight of God, and offer unto him the chaſtity of an inward minde. Never ceaſe from good works during life, but lay up the treaſure of all thy love in heaven, and be aſſured that for thy well doing, thou ſhalt have thy reward of true joy and peace in minde and conſcience in this life, as a heavenly gift (when earth perhaps denies thee any) and perfect peace for thy eternity: and further know, that who doth a work never ſo good and laudable in it ſelf, if he doe it to gain the applauſe of the world, more then out of duty and obedience to almighty God, he ſhall have his reward, that is perhaps the vain-glory he looked for, a worldly reward, but not my reward, that is, the moſt bleſſed and glorious reward of our Lord and Saviour Jeſus Chriſt, a heavenly reward, which he hath laid up eternally for his bleſſed Saints and ſervants in heaven. My wiſhes to you are, that you will every one of you ſeriouſly obſerve my drift herein; and that you will not only read and practiſe it, in the

*hearing by the word of God.*

1 Tim.4.13.

*Give attendance to reading.*

Pſal.1.2.

*In his Law doth he meditate day and night.* Read the whole Pſalm.

Pſal.55.17.

*Evening, morning and noon will I pray.*

Luk.6.38.

*Give and it ſhall be given to you again.*

Eccl.1.4.

*One generation paſſeth, and another generation cometh.*

1 Theſ.5.10.

*Who died for us, that whether we wake or ſleep we ſhould live together with him.*

1 Cor.1.20.

*Where is the wiſe? where is the Scribe? where is the diſputer of this world? Hath not God made fooliſh the wiſdome of this world?* Ver. 27. *God hath choſen the fooliſh things of this world, to confound the wiſe: and the weak things of this world, to confound the things which are mighty.*

Phil.4.17.

*I deſire fruit that may abound to your account.*

Pſal.103.15.

*As for man, his dayes are as graſſe: as a flower of the field ſo he flouriſheth.*

Heb.11.16.

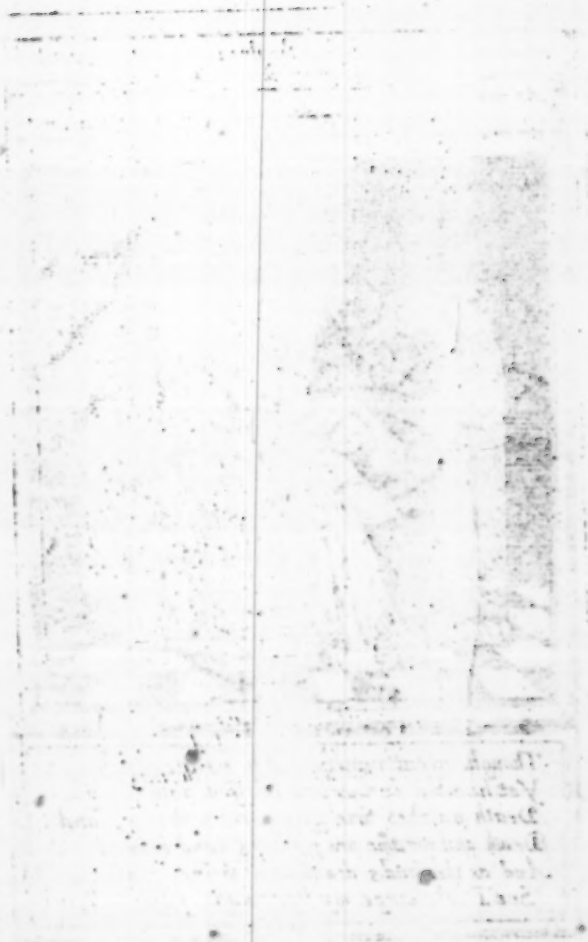
*But now they deſire a better country, that is a heavenly: wherefore God is not aſhamed to be called their God, for he hath prepared for them a City.*

Pſal.90.12.

*So teach us to number our dayes (O Lord) that we may apply our hearts unto wiſdome.*

beſt couſtruction for your ſouls good, but that you will teach others ſo to doe, eſpecially your Children, if God ſhall give you any; and to this joyn hearing, reading, prayer, meditation, bleſſed alms and charity, and all other Chriſtian duties, in true love to almighty God for his own ſake, to your neighbours for his Commandements ſake, and both for obedience ſake unto his ſacred Majeſty. Conſider, that as one generation goeth, ſo another cometh, and it ſhall be only well to the righteous; be righteous then and our good God will ſurely bleſſe you, and in the beſt time of his providence will bring us all together to eternall peace in Chriſt Jeſus. Children I do not command you to ſtudy, read or love this book above others (by far more learned Authors) becauſe of any oratory, wit or learning there is ſhewed in it; but becauſe in its right conſtruction (I truſt) it is pious, true and honeſt; and comes from a near related heart, that truly deſires and hopes (in the ſweet and ſaving mercy of our good God) to live with you all in the eternall and perfect welfare of your ſouls and bodies, when our ſhort, dangerous and various conditioned pilgrimages in this world are ended; and that truly endeavours and deſires the perfect welfare of your ſouls and bodies, and the true converſion of both into the ſincere love of our Creatour, more then all the world beſides: therefore ſeriouſly conſider this, and the Lord give you perfect wiſdom from heaven in all things. *Amen.*

Your Father *H.M.*



As new born babes desire the sincere milk of the word, that ye may grow thereby, Pet: 1. 2. 2

Though infant vanityes doe us accuse
Yet humble innocence our God doth chuse
Death watches time time parts with euery sand
Death and our time are partners hand in hand
And as the sands doe change theire glass
Soe I in change my life must pass.

XUM

# Advice or Admonition OF A FATHER.

There are three Ages principally distinguished in a Mans Life:

The first is { Infancie, Childhood, Youth,
The second is Manhood,
The third is Old age.

| The first to be spent in learning from others, and therein our duty is, to be diligent and love our Teachers; | The second to be spent in more laborious learning both from our selves and others, especially to know thy self, for mans heart is deceitfull: doe thou present thy strength unto the Lord; | The third to be spent both in teaching others and thy self; for *length of dayes increaseth wisdome*; and he that truly seeks, in time may finde: |
|---|---|---|
| For, *Youth well spent a true foundation is Of an immortall monument of blisse.* | For, *Thou canst not finde a better friend more fit, To have thy strength, then he that gave thee it.* | For, *When deaths pale face appears, and wrinkled brow, Thou knowst thy account is near, not when nor how.* |

*Infancy and Childhood, Youth, strength and hoary age, if death prevent not make our pilgrimage,*

Jer. 4. 31.

*For I have heard a voice as of a woman in travell, and the anguish as of her that bringeth forth her first childe.*

Jer. 49. 24.

*Anguish and sorrow have taken her as a woman in travell.*

INfancy the first Age, is like passing through the red Sea, in this is required patience; this is our first footing into the wilderness, to which we passe through the bloudy sea of our distressed mother, afflicting her with sorrow, that first tells us of a land of rest.

Deut.12.30.

*Take heed to thy ſelf that thou be not ſnared.*

Eccl.9.12.

*So are the ſonnes of men ſnared in an evill time, when it falleth ſuddenly upon them.*

Matth.7.13.

*Wide is the gate, and broad the way that leads to deſtruction, and many there be that goe in thereat.* Ver.14. *Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.*

Rom.13.13.

*Let us walk honeſtly as in the day, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envying.* Ver. 14. *But put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts thereof.*

Rom.6.22.

*But now being made free from ſinne and become the ſervants of God, ye have your fruit unto holineſſe, and the end everlaſting life.* And 8.18. *For I reckon that the momentany afflictions of this life, are not worthy to be compared with the glory that ſhall be revealed in us.*

1 Cor.9.24.

*So runne that you may obtain.*

Zach.4.10.

*For who hath deſpiſed the day of ſmall things?*

Pſal.89.47.

*Remember O Lord how ſhort my time is.*

Col.4.5.

*Walk in wiſdome redeeming the time.*

Matth.26.41.

*Watch and pray that ye enter not into temptation.*

reſt. And why ſhould nature thus behave her ſelf, to ſeem ungrateſull to her deareſt nurce, and Viper-like, to kill and tear her damme? it may be this, becauſe there is a dangerous wilderneſſe to paſſe through, before we come to this Land of Promiſe, and many by-wayes and broad pathes in it leading all to deſtruction, and only one ſtrait way and narrow path there is that leadeth to *Canaan*, and hard it is, and few there are that finde it: and being once ſet down in this wandring deſert, if we miſſe this ſtrait way, and goe a deadly path, woe is to us that ever we undertook it, better had it been for us if we had not been born. But as the loſſe is moſt ſad, ſo is the right ordering of our way, and following this ſtrait path, moſt joyfull in the end: for what are afflictions, if through them we enter into the Kingdom of God, of which the momentany afflictions of this life are not worthy; and unleſſe we undertake this journey, unleſſe we runne, we cannot obtain, we cannot have the prize, the bliſſe. This is the day of ſmall things, the beginning of dayes unto us, the beginning of our pretious time, ſo ſwift a ſteed, that if he once paſſe we cannot bring him back; therefore let us improve the time becauſe the dayes are evill, be very vigilant that it paſſe not in vain. Some times there are, which are taken from us; ſome are ſtollen from us; and others ſlip away from us; but the ſhameſulleſt loſſe of time that may be, is when it proceedeth from our own negligence. We ſee a great part of life

2 Chron.29.11.

*My ſonne be not now negligent.*

Matth.7.23.

*Depart from me ye that work iniquity.*

Prov.22.8.

*He that ſoweth iniquity ſhall reap vanity.*

Pſal.90.12.

*So teach us to number our dayes that we may apply our hearts to wiſdome.* And 103.15. *As for man his dayes are as graſſe, as a flower of the field ſo he flouriſheth.* And 144.ver.4. *Man is like to vanity, his dayes are as a ſhadow that ſoon paſſeth away.*

Heb.3.7.

*To day if ye will hear his voice, harden not your hearts.* Ver.13. *Exhort one another daily, while it is called to day, leſt any of you be hardned through the deceitfullneſſe of ſinne.*

Exod.22.29.

*Thou ſhalt not delay to offer the firſt of thy ripe fruits.*

Pſal.119.60.

*I made haſte and delayed not to keep thy Commandements.*

Job 11.23,14.

*If thou prepare thy heart, and ſtretch out thy hands towards him; if iniquity be in thy hand, put it farre away, and let not wickednеſſe dwell in thy tabernacles.*

Pſal.119.137,140.

*Righteous art thou O Lord, and upright are thy judgements: thy Word is very pure, therefore thy ſervant loveth it.*

Pſal.64.9,10.

*And all men ſhall fear, and ſhall declare the works of God: for they ſhall wiſely conſider of his doings. The righteous ſhall be glad*

time flitteth from all men, very much from idle perſons, and the whole from thoſe that love iniquity; therefore ought we to put a great price upon time, to eſteeme of a day, aud to know that we dye daily; for herein are we deceived, becauſe we ſuppoſe death to be far from us, when the truth is, death holds all our years in his poſſeſſion, therefore imbrace and lay hold on every houre. So ſhalt thou be bleſſed in ſuſpence for to morrow, if thou faſten thy hands on to day; whileſt life is deferred it fleeteth, therefore make good uſe of time while thou haſt it, for infinite are the waies that end it to thee. It is a very evill thing, to delay the performing of good duties in this life, which is very ſhort, if thou wouldeſt fortifie & provide againſt the purſuite of a powerfull enemy, then more eſpecially againſt the power of death, it is more worthy to conſummate life, before death, then to delay the living of a bleſſed life, and death take us unprepared, the greateſt loſſe is the loſſe of time, and the greateſt grief, when it is truly conſidered. A good life conſiſteth not in the ſpace, but uſe of time, whence it cometh to paſſe, that he who hath lived longeſt hath often lived little, or nothing. As the heathen Philoſopher wiſely obſerved of one, who neglected the improvement of his time, *Quod oſtoginta Annorum fuit, ſeptem tamen Annos tantum vixit*; accounting only that life, which was ſpent with prudence and circumſpection. Conſider when thou lyeſt down, it may be thou

*in the Lord and shall trust in him: and all the upright in heart shall glory.*

Jam. 4.14.

*Whereas you know not what shall be to morrow, for what is your life, it is even a vapour that appeareth for a little time, and then vanisheth away.*

Psal. 89.48.

*What man is he that liveth and shall not see death, shall he deliver his soul from the hand of the grave.*

Prov. 14.32.

*The wicked is driven away in his wickedness, but the righteous hath hope in his death.*



shalt not rise, when thou sleepest, thou mayest not awake, and when thou wakest thou mayst sleep no more: *Ut somnus mortis, sic lectus imago sepulchri.* When thou goest forth thou maist not returne, and when thou returnest, thou maist goe forth no more, there is not three fingers only betwixt the Mariner and death, but in all places, and at all times, death and life are not farre asunder; every where death shews not himself so nigh, as nigh he is: but live thou the life of the righteous, and thou shalt surely die the death of the righteous, which is the sure gain of eternall life in Jesus Christ our Lord.

THE

Train up a childe in the way he should go: and when he is old, he will not depart from it. Pro: 22. 6

As dayes increase soe must increase our will
To doe what's good and to avoide what's ill
Death is most certaine but the instant when
Is most vncertaine to all mortall men.
Soe soone as one sand dropps, the next doth follow
Life's here to day, and death takes place to morrow.

Pſal.22.26.

*The meek ſhall eat and be ſatisfied.* And 25.9. *The meek will he guide in judgment, and the meek will he teach his way.*

1 Sam.2.3.

*Talk no more ſo exceeding proudly, let no arrogancy come out of thy mouth, for the Lord is a God of knowledge, and by him actions are weighed.*

Prov.3.13.

*Happy is he that findeth wiſdome, and that getteth underſtanding.* And Ver.17. *Her wayes are wayes of pleaſantneſſe, and all her pathes peace.*

Pſal.50.14.

*Offer unto God thankſgiving, and pay thy vowes unto the moſt high.*

Deut.6.2.

*That thou mighteſt fear the Lord thy God, to keep all his Statutes and his Commandements which I command thee, thou and thy ſonne, and thy ſonnes ſonne all the dayes of thy life, and that thy dayes may be prolonged.*

Pſal.34.11.

*Come ye children hearken to me, I will teach you the fear of the Lord.*

Pſal.111.10.

*The fear of the Lord is the beginning of wiſdom, a good underſtanding have all they that doe thereafter, and obey his Commandements.*

Pſal.119.6.

*Then ſhall I not be aſhamed when I have reſpect unto all thy Commandements.*

Joh.5.39.

*Search the Scriptures diligently.* Pſal.119.24. *Thy teſtimonies are*

THe ſecond Age is termed Childhood, a right wandring in the wilderneſſe, in which meekneſſe is required. The firſt we diſcovered and commenced our time, now it is requiſite to ſpeak ſomething of Action, which is the life of a man in his time, of this I would (by the help of God) admoniſh in order, according to the ſeverall ſteps and degrees of capacity. Such action as concerns this ſecond Age, is the beginning truly to reliſh and entertain wholeſome doctrine and admonition, ſuch as tend to our temporall, but eſpecially to our eternall welfare: Now that we are entred into this wholeſome Land, and paſſed the danger of a ſeven-years journey, in the troubleſome pilgrimage of this mortality, it is good that we apply our mindes, how we may become ſerviceable to our merciſull Creator, and imploy our appointed time in his Vineyard, like faithfull ſervitors, that when he comes or calls, we may be ready to paſſe our account with joy and comfort, and not with grief. In this Age we are to proceed in thoſe little foot-ſteps of learning, which probably (if not much neglected) hath been laid out to us in the former Age. Foundations ought to be of the moſt laſting materials, becauſe if they fail, the whole building is in danger, and they are moſt hard and unuſuall to be removed; therefore let thy firſt learning be the beſt, and that is thy duty to thy Maker, which comprehendeth the generall performance of all duty: Learn divine precepts, eſpecially the old and new Teſtament, that may

make

my delight, and my councellors. And 37.4. *Delight thy self also in the Lord, and he shall give thee the desire of thy heart.*

Rom.12.10.

*Be kindly affectioned one towards another with brotherly love.*

Eccl.1.4.

*One generation passeth and another cometh.* And 12.1. *Remember now thy Creatour in the dayes of thy youth, while the evill dayes come not, nor the yeares draw nigh, when thou shalt say I have no pleasure in them.*

Jude v.7.

*As Sodome and Gomorrah are set for our examples, suffering the vengeance of eternall fire.*

1 Thes.5.22.

*Abstain from all appearance of evill.*

Eccl.9.3.

*There is an evill among all things that are done under the Sunne, that there is one event to all; yea also the hearts of the sonnes of men are full of evill and madnesse while they live, and after that they goe down to the dead.*

Eph.6.11,13.

*Put on the whole armour of God, that ye may be able to stand against the wiles of the devill, that ye may stand in the evill day.*

Prov.8.17.

*I love them that love me, and those that seek me early shall finde me.*

Psal.63.1.

*O God thou art my God, early will I seek thee.*

Gen.8.21.

*The imagination of mans heart is evill from his youth.*

make thee wise to salvation, and that will by Gods mercy bring on a delight in prayer, in reading and hearing the Word of the Almighty. Instruct a childe while he is young, and he will remember it afterwards: Never teach a childe that which is evill, which he must either leave, or be untaught; ingraft brotherly love one in another, ever rejoycing in one anothers welfare, but especially in the good of your eternity. Now thou must begin to take some notice of passages, and accidents, that doe, may, or have befallen thee, or some near thee; especially of the death and mortality of thy friend or acquaintance; for often to think of death, is a great means to be well prepared for it: and taking notice of passages and casualty in others, fits us for changes and alterations that must befall our selves. About this time it is, that corrupted youth begins to make excuse for faults, but doe thou fly the faults and it is sufficient. Strive to know good from evill, then follow the good, and be sure to avoid all appearances of evill: he hardly recovers health, that knowes not he is sick: if we begin not our cure betime, when shall we cast off those many plagues and sicknesses that begirt us. A Christian must be an expert Spirituall Souldier, and therefore must learn betime to put on his whole armour of salvation: we must begin to reform and correct our mindes, before they be confirmed in wickednesse and corruption: corrupted nature proffers no man a good minde before an evill, therefore is the minde to be enforced, so shall the

Eph.2.3.

*And were by nature the children of wrath.*

Jude *v.*10.

*But what they know naturally as bruit beasts, in those things they corrupt themselves.*

2 Pet.3.1,2.

*In both which I stir up your willing mindes by way of remembrance, that ye may be mindfull of the words which were spoken before by the holy Prophets, and of the Commandements of us the Apostles of the Lord our Saviour.*

Rom.2.21.

*Thou therefore that teachest another, teachest not thou thy self? thou that preachest a man should not steal, dost thou steal?*

Matth.7.15.

*Beware of false prophets (or teachers) which come to you in sheeps cloathing, but inwardly are ravening wolves.*

the medicine prove sweet while it cureth. Of other remedies there are certain pleasures after health: Divinity is both wholesome and pleasing; it is very necessary that Tutors and teachers of Children, and all that company with them be religiously disposed, gentle and peaceable; example, in this age especially, prevailes much beyond precept; that which is tender layeth hold on that which is near unto it, growes with it, and is fashioned to it: Nurces and Masters are often imitated by Children, and more oft in their vices then vertues, by how much in humane things the bad exceeds the good; therefore timely and diligent heed must be prepared against them, that so the Cokatrice and subtill Serpent may be killed betime, broken in the egg, before it shew a deceitfull countenance; lest the dissembling Wolfe, having gotten a Sheeps cloathing, deceive the innocent Lambs, and bring them unawares into his slaughterhouse of destruction.

*——Nunc adhibe puro*
*Pectore verba puer, nunc te melioribus offer:*
*Quo semel est imbuta recens, servabit odorem*
*Testa diu——Horat.*
Now Childe in the white paper of thy breast
Write Vertue: now suck Precepts from the best
A Pot well seasoned holds the primitive taste
A long time after——

2 Chron.34.3.

*For while he was yet young, he began to seek after the God of David his father.*

Psal.119.9.

*Wherewithall shall a young man cleanse his way, by taking heed thereto according to thy word.*

Prov.1.4.

*To give subtilty to the simple, to the young man knowledge and discretion.*

Prov.3.6.

*In all thy wayes acknowledge him, and he shall direct thy pathes.*

Psal.5.3.

*My voice shalt thou hear in the morning O Lord, in the morning will I direct my prayer unto thee and will look up.*

Isa.45.13.

*I have raised him up in righteousnesse, and I will direct all his wayes.*

Jer.10.23.

*O Lord I know that the way of man is not in himself, it is not in man that walketh to direct his steps.*

Psal.36.9.

*For with thee is the fountaine of life, in thy light shall we see light.*

Rev.7.17.

*For the Lambe that is in the midst of the throne shall feed them, and lead them unto living fountaines of water, and God shall wipe away all tears from their eyes.*

Phil.4.8.

*If there be any vertue think of these things.*

2 Pet.1.3.

*According to his Divine power, he hath given to us all things that*



INfancy and Childhood being passed like the red Sea and the wilderneſſe; the next and third Age is called Youth (like passing over *Jordan*) and therein is temperance to be carefully planted: This is a dangerous and a difficult passage, and our guide herein must be supernaturall: it is not humane light that can direct us in this way, it must be a coal taken from the Altar, and a Candle enlightned at the holy Lampe, that must protect us in this voyage; here we must take and endear unto us the living fountain of life, to curb the threatning floods of death: here Vertues shew your strength, or vice will soon prevail and conquer; here you must wage a war with Epicures and other vain professors, that in vain-glorious pastimes talk of Vertues, and make them handmaids to their vitious pleasures, whereas no true pleasure is without them; for that is not Vertue, which waiteth on delight, the chiefest place is hers, and she it is that must lead, command and be obeyed. Take great heed of being bond-slave to delight, for all is vain where Vertue hath no place; Vertue only giveth perpetuall and assured joy, although there be some obstacles, which are as foggy mists which never surmount the Sunne; to obtain this no labour is too great, nor any pains too high a price to make us thus affected; true worth is to be well composed unto Vertue; all that is honourably performed, one only Vertue doth it, although it be by advice and counsell, for there is an inseperable society of all Vertues; when any endures affliction constantly,

Where with shall a young man cleanse his way! by taking heed thereto according to thy word. Psal: 119. 9.

When strength and health like to the loaded glass
Are full at height remember they must pass
Since like this head thy head must bee
Hate pride and loue humilitye.
Noe pas-time needs times steede is passing fleete
Time present, and time past each moment greete.

XUM

*pertain to this life and godlineſſe, through the knowledge of him that hath called us to glory and vertue.* Ver.5. *Add to faith vertue, and to vertue knowledge.* Ver.6. *To knowledge temperance, and to temperance patience, and to patience godlineſſe. and to godlineſſe brotherly kindneſſe.*

Luk.10.42.

*Mary hath choſen the good part which ſhall not be taken from her.*

Joh.6.27.

*Labour not for the meat that periſheth, but for that meat which endureth unto everlaſting life.*

Prov.11.28.

*He that truſteth in his riches ſhall fall.*

Matth.23.6.

*The Scribes and Phariſes love the uppermoſt rooms and chief ſeats.* Ver.7. *And greetings in the market-place, and to be called of men Rabbi.* Ver.12. *Whoſoever exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.*

Matth.25.48.

*But if the evill ſervant ſhall ſay in his heart, my Lord delayes his coming,* Ver.49. *And ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken, the Lord of that ſervant ſhall cut him in ſunder.*

Rom.7.23.

*But I ſee another Law in my members, warring againſt the Law of my minde.*

Neh.9.37.

*They have dominion over our bodies, and over our cattell at their pleaſures, and we are in great diſtreſſe.*

Prov.12.21.

*There ſhall no evill happen to the*

ſtantly perhaps he imployes all his Vertues, although but one diſcovereth it ſelf at hand, which is his Patience. Vertue is that which properly belongs to a wiſe man, and cannot be taken from him, bloudy Tyrants have no power over this; thoſe goods are true and only worthy our ſerious endeavours to obtain, which cannot be taken from us; as for riches, honour, precious-ſtones, gold, ſilver, epicures feaſts and ſuch like, they are but earthly burdens, which a ſincere minde, and ſuch as is not forgetfull of his nature cannot love, becauſe nature ſpiritualized is alwayes light, and will mount as high as heaven as ſoon as it ſees the gate open; in the mean while (as farre as theſe bonds of the body, and maſſe of the fleſh which environeth the ſame will permit) upon the wings of a ſudden and ſwift thought, it viſiteth and vieweth celeſtiall things, and examineth both time paſt and that which is to come; whereas this frail body, the fetters and gives of the ſoul, is toſſed hither and thither, puniſhments, thefts, and ſickneſſes are exerciſed upon it; but a vertuous minde is ſacred and eternall, and wicked hands cannot lay hold to hurt it. Endeavour to obtain, and keep thy ſelf very cloſe to all kinde of Vertue which the holy Spirit ſhall upon any occaſion dart into thy minde, and take great heed thou quench not the holy Spirit in thee, by ſleighting, neglecting, refuſing or delaying to make good uſe of the good motions thereof; for (doubtleſſe

*just, but the wicked shall be killed with mischief.*

Eccl.12.13.

*Fear God and keep his Commandements, for this is the whole duty of man.*

Eph.5.19. *Quench not the spirit.*

Psal.119.16.

*I made haste and delayed not to keep thy Commandements.*

Rev.3.20.

*Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me.*

Prov.1.24,25,26.

*But because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at nought all my counsell, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh.*

Prov.4.7.

*Wisdome is the principall thing, therefore get wisdome, and with all thy gettings get understanding.*

Eccl.7.8.

*The patient in spirit, is better then the proud in spirit.*

2 Cor.11.2.

*For I am jealous over you with a godly jealousie, for I have espoused you to one husband, that I may present you as a chast vergin to Christ.*

Psal.51.12.

*O Lord uphold me with thy free spirit.* And 143.10. *Teach me to doe thy will, for thou art my God: Thy spirit is good, lead me into the land of uprightnesse.*

Prov.16.32.

*He that ruleth his spirit is better then he that taketh the City.* And 20.27. *The spirit of a man is the candle of the Lord, searching all the inward parts of the belly.*

Psal.22.26.

*The meek shall eat and be satisfied.* And 25.9. *The meek will he guide in judgement.*

lesse) all men have (at one time or other) offers and opportunities of grace, which if he make no good use of, his damnation is surely just. I will in this place only name and particularize some choice Vertues which I admonish you diligently to labour for, and I will but name them, as it were, because I purpose God willing to discourse more fully of them hereafter. The first is Wisdome, which teaches all duty to thy Maker, thy self, and thy neighbour; this is a principall thing, *therefore get wisdome, and above all thy gettings get understanding*; then get Patience which conquereth the world, and fits thee to receive all the sweet corrections of thy Maker with joy and comfort; remember the patience of *Job*, and the sweet and pleasant fruits thereof. Then get Chastity, whereby thy body and minde will be a fit Tabernacle for the holy Ghost to dwell in, and in the power of the holy Spirit subdue naturall corruption to the blessed Law and rules of true piety and religion. Next Meekenesse: *Moses* was the meekest man upon the earth (saith the Text *Numb.*12.3. Matth.5.5. *Blessed are the meek, for they shall inherit the earth,*) and see his favour with almighty God. Then Humility: O remember how our blessed Saviour humbled himself for our salvation, therefore there is

no

*ment, and the meeke will he teach his way.*

Phil. 2.8.

*And being found in fashion of a man, he humbled himself and became obedient unto death, even the death of the crosse.*

Jer. 9.3.

*But they are not valiant for the truth upon the earth, for they proceed from evill to evill, and they know not me, saith the Lord.*

Psal. 60.12.

*Through God we will doe valiantly, for he it is that shall tread down our enemies.*

1 Thes. 5.6.

*Let us not sleep as doe others, but let us watch and be sober.* And *ver.*8. *Let us that be of the day be sober, putting on the brest-plate of faith and love, and for a helmet the hope of salvation.*

Col. 4.6.

*Let your speech be alwayes with grace, seasoned with salt, that ye may know how you ought to answer every man.*

Eccl. 10.10.

*Wisdome is profitable to direct.* And 9.16. *Wisdome is better then strength.* And *v.*18. *Wisdome is better then weapons of warre, but one sinner destroyeth much good.*

no true Christian without true humility. Next get Fortitude and true valour, but be sure thy cause be religious, right and good. Then Sobriety and watchfullnesse, especially over thy self, and therein shew thy true fortitude and valour, in conquering and controuling thy naturall passions, subjecting them to the upright rules of reason and religion; here is great use and need of temperance, lest heady and self-conceited youth, think and presume to run before he can goe; Temperance gives a sweet relish and seasoning to all the vertues: and it is perpetually required in controversies and contestations, trouble and divisions, this vertue bridles pleasant things that deceive the senses, and by serious consideration takes the good of things obdurate. As true Fortitude is a spur in adversity, so Temperance is a bridle in prosperity; with these two we may subdue our passions, and carry our selves wisely in all accidents, which is a high point of wisdome. This is the bridle of the soul, and hereby we wean it from the sweet milk of the pleasures of this world, and maketh it fit for better nourishment, which heaven direct us in for the good mercy thereof, *Amen.*

Numb.21.3.

*And the Lord hearkned to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their Cities.*

Eccl.8.11.

*Because sentence against an evill work is not executed speedily, therefore the hearts of the sonnes of men are fully set in them to doe evill.* And *Chap.9. ver. 3. Also the hearts of the sonnes of men are full of evill, and madnesse is in their hearts while they live.*

Prov.8.12.

*I wisdome dwell with prudence.*

2 Chron.2.12.

*Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the King a wise sonne, endued with prudence and understanding.*

Prov.23.12.

*Apply thy heart to instruction, and thy ears to the words of knowledge.* And 4.23. *Keep thy heart with all diligence, for out of it are the issues of life.*

2 Cor.8.12.

*For if there be a willing minde, it is accepted according to what a man hath, and not according to that he hath not.*

Prov.23.19.

*Hear thou my sonne, and be wise and guide thy heart in the way.*

Psal.73.24.

*Thou shalt guid me with thy counsell, and afterwards receive me into glory.*

Isa.2.5.

*O house of Jacob come ye let*



THe next Age is vulgarly called Man-hood, and that may be somewhat like destroying of the wicked after our dangerous passage into *Canaan*, for the heart of man is desperately wicked from his youth: Now search for wisdome, now is the corrupted earth fit for fruit; here is required prudence and true humility: if we sleep in pride and self-opinion, the destroyer sowes his tares: the heart of man is like a fruitfull ground, that must be laboured, weeded and sown with good seed, else briars and thorns will soon spring up and cover it. To a right ordering of our selves in this condition, what great occasion have we of right ruled reason, and true celestiall wisdome, which makes so wise to salvation, that it raiseth a man far above all terrestriall and diabolicall attempts, so that they cannot hurt or violate it. The minde is the most excellent part of a man, prudence and humility is an especiall guide to it; by the minde are actions tried, as we there relliſh, so are our attempts, how needfull then is the guide of perfect reason; it is the hand that guides the minde, to promote and allow those things only which are honest, good and profitable, and abhor and avoid the contrary: it is the light of the Lord unto us, whereby we may discern good and evill, it's that which names us men, and only maks us differ from the beasts. Our good is said to be consummate, if we have fulfilled that to which we were born, which is true reason, sufficient not only to foresee, but to execute an action. Take great heed to avoid all the enemies to this sure guide, among the rest avoid anger; for what is more foolish, then that reason should

Fly youthfull luſts but follow after righteouſnes, faith charity, peace with the pure in hart Tim: 2. 2. 22.

Take heede vnto thy ſtepps leſt Sathans rage
Doe ſnare thee running in thy pilgrimage.
To rotten bones I muſt be ſent
Vnleſs reſurrection doth prevent
The conſtant motion of this running glaſs
Puts mee in minde how life's ſwift ſteede doth paſs

*us walk in the house of the Lord.* Isa.1.18. *Come now let us reason together, saith the Lord.*

Prov.19.11.

*The discretion of a man deferreth his anger, and it is his glory to passe over a transgression.* And 27.4. *Wrath is cruell, anger is outragious.*

Eccl.7.9.

*Anger resteth in the bosome of fools.*

Prov.16.32.

*He that is slow to anger is better then the mighty, and he that ruleth his spirit, then he that taketh a City.* And 29. 1. *He that being often reproved hardneth his neck, shall suddenly be destroyed, and that without remedy.*

Psal.34.12.

*What man is he that desireth life, and loveth many dayes that he may see good.* Ver.13. *Keep thy tongue from evill, and thy lips that they speak no guile.* Ver.14. *Depart from evill and doe good, seek peace and ensue it.*

Eccl.7.12.

*The excellency of knowledge is, that wisdome giveth life to them that have it.*

Prov.12.28.

*In the way of righteousnesse there is life, and in the path-way thereof there is no death.*

Josh.1.8.

*This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night.*

should seek assistance from wrath; a stable thing from an uncertain, a faithfull from a perfidious, a whole from a sick: in those actions themselves wherein the help of anger seems to be most requisite, reason it self is more strong; the very designes of reason and wrath are different, for reason will have that judged which is right, but wrath will have that seem right which she judgeth, and although the truth be laid before her eyes, she loveth and maintaineth errour, she will not be reproved, and in evill enterprises, she esteemeth it more honest to be obstinate, then to repent her self; cursed wrath that will be angry with truth her self if it oppose her will. Is it wisdome onely that makes us differ from beasts, and is it our best guide to the well ordering of our lives? then let us inquire into the properties of this wisdome, that so we may adorn our selves therewith: Some will have it that a wise man can receive no wrong (as to himself) for by his patience, and right understanding of the end of all conditions, the evill rests upon the author and actor of it: Also wise men only know to whom to give, and how to bestow the benefits, and are very much content with their serious thoughts and meditations, and do not permit external things to adde or detract much from them. The company and advice of wise men is very profitable, for that they are not subject to motion of anger, neither can they be moved with disorder, or intangle themselves with miseries, and in condemning others faults, they alwaies begin with their own: as for outward riches, they use them as servants, but fools use them as commanders. Some have conceived, that evill in it self is only evill to him that offereth it, that which offendeth ought to have more force then that which is offended, but

vice

Pſal.119.15.

*I will meditate in thy precepts, and have reſpect unto thy Lawes.* And 143.5. *I meditate on all thy works, and remember the dayes of old.* And 55.14. *We took ſweet counſell together, and walked unto the houſe of God in company.*

Matth.7.5.

*Pull out the beam out of thy own eye, then ſhalt thou ſee clearly to pull out the moat out of thy brothers eye.*

Prov.11.28.

*He that truſteth in riches ſhall fall, but the righteous ſhall flouriſh as a branch.*

1 Tim.6.7.

*Charge them that are rich in this world, that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy.*

Pſal.7.15.

*He made a pit and digged it, and is fallen into the pit which he made.*

Prov.26.27.

*Who ſo diggeth a pit ſhall fall therein.*

Pſal.9.15.

*The heathen are ſunk down in the pit that they made, in the net which they hid, is their own foot taken.* And 10.2. *Let them be taken in the devices, which they have imagined.*

Prov.11.6.

*The righteouſneſſe of the upright ſhall deliver them, but tranſgreſſors ſhall be taken in their own naughtineſſe.*



vice hath not more force then vertue, whereupon it followeth, that wiſe men cannot be offended; they are patient and apply all things to the beſt remedy, brideling their paſſions, and judging all evill otherwaies then the paſſionate, and converting all to good: Wiſdome ſeeks no revenge, for that properly belongs to God; *Vengeance is mine, and I will repay, ſaith the Lord*; from whoſe forbearance and long-ſuffering we may learn patience: wherefore to avoid ſtrife, is a remedy againſt much trouble, and it is a true point of wiſdome, to be prepared againſt all appearances of evill with conſtancy: to that end betake thy ſelf to ſome honeſt employment, for thou ſhalt finde it moſt neceſſary and beneficiall unto thee, to ſpend thy time in ſome honeſt calling, which muſt by no means hinder thy conſtant devotion and meditation. All callings may be abuſed, and a man may be wicked and violate his ſoul, or he may be upright, in any of them: but of all, I only adviſe from a ſoul diers life, wherein me thinks the ſoul is made ſubject to the body, which is the ready way of ruine to them both; for that a man doth binde himſelf to kill his neighbour at every order and command of another, without examination or knowledge of the cauſe or matter; wherefore (as for other irreligious exorbitancies almoſt wholly overſpreading that profeſſion) I eſteem it a calling moſt ſubject to temptations, and therefore ſpiritually dangerous, if not with moſt ſerious care performed, *Luk.*3.14. Wherein I doe not condemn or wholly diſallow in any caſe the taking up of Arms, but I counſell and adviſe that it be not undertaken without moſt pious care and circumſpection, which may (by the mercy of the God of hoſts) obtain his bleſſed guidance and direction

Eccl. 3. 1.

*There is a time to every purpose under heaven.*

1 Cor. 7. 20. *Let every man abide in the same calling wherein he was called.*

Ezra 7. 10. *For Ezra had prepared his heart to seek the Law of the Lord and to doe it, and to teach in Israel statutes and judgments.*

Psal. 119. 115.

*Depart from me ye evill doers, for I will keep the Commandement of my God.* And 97. *O how I love thy Law, it is my meditation all the day.* And 99. *I have more understanding then all my teachers, for thy testimonies are my meditation.*

Eccl. 10. 18. *Through idlenes the house droppeth thorow.*

rection and preservation from those manifold dangerous allurements and temptations incident to that imployment, which strongly presse to the distraction of the soul, with which the body must participate. Time is a root that certainly brings forth many branches, many casualties and changes it doth produce to all mortality, and nothing befits a man better to entertain such passages, then such a calling and imployment, as when evill presents it self to us, we may have ready at hand honest and just actions, to assist pious and holy meditations, from which we (by the gracious mercy of God) shall receive much comfort, and never be ashamed; whereas idlenesse and want of good and honest action is a root for any evill.

Pſal.103.26.

*All of them ſhall wax old as doth a garment, and as a veſture ſhalt thou change them, and they ſhall be changed.*

Hoſ.4.7.

*And they ſinned againſt me, therefore will I change their glory into ſhame.*

Iſa.65.21.

*They ſhall build houſes and inhabit them, and they ſhall plant vineyards and eat the fruit thereof.* And 66.v.2. *For all theſe things hath my hand made, and all thoſe things have been, ſaith the Lord; but to this man will I look, even to him that is pure and of a contrite ſpirit, and that trembleth at my word.*

2 Cor.7.1.

*Let us cleanſe our ſelves from all filthineſſe of the fleſh.*

Gal.5.16.

*Walk in the ſpirit, and ye ſhall not fulfill the luſts of the fleſh.* Ver.19. *Now the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſſe, laſciviouſneſſe,* &c.

Prov.19.14.

*Houſes and riches are inheritances of the fathers, but a prudent wife is from the Lord.* Ver.2. *The contentions of a wife is a continuall dropping.*

1 Cor.7.8.

*I ſay therefore to the unmarried and widdowes, it is good for them if they abide as I.* Ver.9. *But if they cannot contain, let them marry, for it is better to marry then to burn.*

Matth.19.12.

*And there be Eunuches which make themſelves Eunuches for*

## *Advice of a Father*

THe next Age ſtill goeth on in Manhood (although in it, if we obſerve) we ſhall finde of neceſſity many extraordinary changes and alterations; therefore now we are entred into this promiſed Land of our pilgrimage, and have in ſome meaſure deſtroyed the wicked, it is convenient in this place to ſeek out a fitting habitation, that ſo we may plant a Vineyard and drink the wine thereof with thankfullneſſe: here is the bleſſed gift of Chaſtity much required; about this time, and before this too oft and too ſoon, fond youth is apt to think, it is not good to be alone, there is much promiſed felicity in a married life, but how narrow is the way that leads to this moſt difficult happineſſe, how many thouſand wayes are there that lead to miſery in it! If thou meaneſt to take upon thee a married life, ſeek earneſtly by prayer and true reaſon for heavenly guidance in it, that which can be but once done, how great need is there that it be well done: we are very apt to deſire change, and not to be content with a providentiall diſpoſement; as alſo to think our own and preſent condition to be very ill, or the worſt that may be: (prayer, humility, true devotion, the uncertainty of life, the certainty of death, the mercy and juſtice of God, with fervent and conſtant meditation and practice herein, may by the mercy of God make an Eunuch for the kingdom of Heavens ſake,) but if it be that it is better for thee to marry then to burn, take along with thee theſe adviſements from a Father, which if thou well obſerve (by Gods aſſiſtance therein) thou maiſt doe well: I cannot make them abſolute, for that there is nothing ſo bad, but ſome

good

I will praiſe thee for I am wonderfully made, marvelous are thy works O Lord. Pſal: 139. 14.

All reaſon tell's mee as the Creatures doe
Wee haue a maker and redeemer too.
Though conquering time doth make mee rott
Yet ſhall I liue when time is not
Man is but chang'd for man, and till his death
Like changeing ſand ſtill changes for beneath

*the kingdome of heavens ſake.*

Pſal.106.39.

*Thus they were defiled with their own werks.*

Prov.11.14.

*Where no counſell is the people fall, but in the multitude of counſellors there is ſafety.* And 15. 22. *Without counſell purpoſes are diſappointed, but in the multitude of counſellors they are eſtabliſhed.*

Pſal.1.1.

*Bleſſed is the man that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull.* And 73. 24. *Thou ſhalt guid me with thy counſell, and afterwards receive me into glory.*

Jer.49.7.

*Is counſell periſhed from the prudent, is their wiſdome vaniſhed?*

Pſal.106.13.

*They ſoon forgat his works, they waited not for his counſell.* Ver. 14. *But luſted exceedingly in the wilderneſſe, and tempted God in the deſart.* Ver. 15. *And he gave them their requeſt, but ſent leanneſſe into their ſouls.*

Prov.8.11.

*Wiſdome is better then rubies, and all the things that may be deſired are not to be compared to her.* And *v.*14. *Counſell is mine and ſound wiſdome, I am underſtanding and have ſtrength.* Ver. 19. *My fruite is better then Gold, yea then fine Gold, and my revenue then choice Silver.* Ver. 20. *I leade in the way of righteouſneſs, in the middeſt of the paths of judgement.*

good may be extracted from it, not any thing ſo good but ſecundary cauſes may produce evill by it, yet ſome things are ſo near the producing a neceſſity to evill, that I wiſh thee take heed how thou toucheſt pitch leaſt thou be defiled: ſtudy what thou art and know what thou maiſt be, before thou haſt paſſed theſe ten Ages, then ſuite the uncorrupted deſires and appetites of thy ſoul in a woman before ſhe be thy wife, leaſt after it be too late: know well, her nature, inclination, education, parentage, private devotion, and ordinary imployment, that after knowledge doe not trouble thee: My firſt advice to thee is, not to marry except thy beſt friends counſell and wiſh thee to it, before twenty years of age in a woman, and twenty five in a man, about which time (by Gods grace) thou maiſt have a little knowledge of good and evill. Secondly, let not money, beauty, or friends, be the greateſt inducement to thy choice, for theſe things all fade, and ſo thy due affection may alſo fail, but chooſe ſuch a one as may cheerfully walk with thee, in Chriſt to Chriſt, and in that walk thou maiſt finde a true and laſting refreſhment. Thirdly, be very circumſpect how thou marrieſt one that before was married, it may doe well, but I can give no encouragement to it, for it ſeemes as good for thee to make thy partner, as for another to make thy houſe, whereby we commonly avoid great loſſe, but alwaies great hazard. Fourthly, it is good to chooſe equality in parentage, and proportion, in ſome reaſonable meaſure; and if greater then thy proportion in theſe, be offered, ſearch narrowly leaſt there be a Ser-

peng

Prov.7.1.&c.

*My Sonne keepe my commandements, and hide my words with thee, keepe my commmandements, and live, and my law as the apple of thy eye: binde them upon thy fingers, write them upon the tables of thy heart, say unto wisedome, thou art my Sister, and call understanding thy Kinswoman: that they may keepe thee from the strange woman, from the stranger which flattereth with her words.* Ver.7. *I descried among the youth a young man voide of understanding.* Ver.10. *And behold there met him a woman, with the attire of an Harlot, and subtile of heart, she is loud and stubborne, her feet abide not in her house, for she caught him and kissed him, and with an impudent face said unto him, I have peace offering with me, this day have I paid my vowes, therefore come I forth to meet thee diligently, to seek thy face and have found it.* Ver.18. *Come let us take our fill of love.* Ver.21. *With much faire speech she caused him to yeeld, with the flattering of her lippes she forced him.* Ver.22. *He goes after her straight way as an Ox goeth to the slaughter, or as a foole to the correction of the stockes.* Ver.23. *Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.*

Prov.6.23.

*The commandement is a lampe, and the law is light, and reproofes of instruction are the way of life.* Ver.24. *To keepe thee from the evill woman, from the flattery of the tongue of the*

pent in the grass, least these adorne the Owner, and not the Owner these. Fiftly, endeavour thy living in some wholesome ayre, where (by the blessing of God) thou maist probably have health in thy family. Sixtly, let thy partner be of a strong and healthy habit of body, for that a sickly constitution endangereth the losse both of estate and affection. Seventhly, having made thy choice, and providence having therin determined and finished his appointment, do thou as the admired Bee, that takes honey out of sower herbs, and let nothing be so bitter to thee, that thou shouldest not convert it to some good use, moving thee to true Christian contentment, and do thou joyfully delight thy self in all the providences of God towards thee, especially when thou seest his pleasure so fully determined and concluded, hate all desire to change, increase, and nourish all good honest, and contented inclinations, and besure to subdue, hate, and and avoide all appearances of evill; murmuring or dislike of thy choice, and know that we are all here, but in our journey, the way of our pilgrymage, which soe it leade to Heaven, happy is that passage: for the seas are rough through which we must saile to eternall Peace, or not attaine it. Now a word or two concerning chastity or continency, because it is very difficult; and must have a carefull and painefull guard, for it is no easie matter wholly to resist nature, which herein is strong and ardent, but the more obstinate the enemy, the more commendable the conquest. To be truely chast out of due obedience to the commands of God, is alike Vertue laudable in men as women: Now because this is a violent

*ſtrange woman.* Ver. 25. *Luſt not after her beauty in thy heart, neither let her take thee with her eye-lids.* Ver. 27. *Can a man take fire in his boſome and his cloathes not be burnt?*

Gal. 5. 6.

*This I ſay, walk in the ſpirit and ye ſhall not fulfill the luſts of the fleſh.*

Jam. 1. 4.

*Every man is tempted when he is drawn away of his own luſts and entiſed.* Ver. 15. *When luſt is conceived it bringeth forth ſinne, and ſinne when it is finiſhed bringeth forth death,*

1 Joh. 2. 16, 17.

*For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father but of the world, and the world paſſeth away and the luſts thereof, but he that doth the will of God abideth for ever.*

violent paſſion and deceitfull, we muſt arm our ſelves againſt it, and be wary to diſcover its baits, and the more it flattereth us, the more to diſtruſt it, it would willingly imbrace us to ſtrangle us, pamper us with honey to glut us with gall. Unchaſt incontinency hath many great inconveniencies and dangers; it conſumes the body, and (as ſome ſay) effeminates the ſoul, weakens the ſpirit, and that many by giving way thereto, have loſt both lives, fortunes and ſpirits; and it doth appear true, that there is more pleaſure in vanquiſhing pleaſure, then in poſſeſſing it; the beſt of earthly things oft breeds repentance, but the worſt alwayes. There are many kindes and degrees of chaſtity, continency and incontinency, of which the conjugall continency is a chief and principall, it muſt be kept and retained within the chaſt breaſt of that party whom almighty God hath diſpoſed of in marriage for our companion, and whoſoever doth otherwiſe, violates his or her own body, by the Law of God which commands chaſtity therein, by the Law of nature, which forbids that to be common which is proper to one, and impoſes upon faith and conſtancy by the Law of nations, and by the Law of Juſtice, equity and right, which if we violate and offend, the juſtice of heaven muſt juſtly puniſh us. *Heb.* 13. 4. *Whoremongers and adulterers, God will judge.*

Isa.65. 21.

*And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them.*

Luk.6.44.

*Every tree is known by his fruit, for of thorns men doe not gather figgs, nor of a bramble bush gather they grapes.*

1 Chron.28.7.

*I will establish his Kingdome for ever, if he be constant to doe my Commandements and my judgments.*

1 Sam.2.3.

*The Lord is a God of knowledge, and by him actions are weighed.*

Matth.5.44,45.

*But I say unto you, love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that dispightfully use you and persecute you, that ye may be the children of your Father which is in Heaven; for he maketh his Sunne to rise on the evill and on the good, and sendeth rain on the just and on the unjust.*

Gal.6.9.

*Let us not be weary of well doing.*

Rev.2.10.

*Be thou faithfull unto death, and I will give thee the Crown of life.*

2 Pet.1.5.

*Giving all diligence, add to your faith vertue, and to your vertue knowledge.* Ver. 6. *To knowledge temperance, to temperance patience, to patience godlinesse.* Ver.7. *To godlinesse brotherly kindnesse, to brotherly*

NOw we have by the mercy of God obtained a fruitfull plantation in this promised Land, let us plant in it good and wholesome fruit, for *men do not gather grapes of thorns nor figgs of thistles.* Here we may proceed in the sixth Age of our Life, and third ascent of our Manhood, under the notion of constant Action, and hereby our duty is, by all means to endeavour the good of all: the heavens lead us to this by shining upon all without hopes of gain or requitall: shewing thereby the duty of a good man to his neighbour; to be constantly conversant in some good employment of the body, minde or both, is a very lively branch of true vertue, which keeps a man unvanquished, and is not subject to pleasures, and hath its reward in it self: Vertue doth alone bring forth solid joy, and only enables a man to bear all the changes and chances of this life with comfort; and doe you rightly consider all the branches that proceed from this root, and you will finde that they are firmly united with linkes unseparable; as all the branches of a tree have but one root to nourish them, so all the Vertues have but one principall foundation, which is the doing all things out of true obedience to the service and commands of almighty God, therefore is true Vertue most highly to be aspired unto. Wisdome is a true branch of it, which makes a man rightly to understand, the nature, use and property of all things, and counteth nothing evill but vice, which it is alwaies sufficiently fortified against, and cannot enter there where

Teach mee o lord the way of thy ſtatutes and I ſhall keepe it vnto the end Pſal: 119. 33

Take heede of waſting time for when it's ſpent
There's noe redemption from the great Judgment.
Vaine wretched pride beholde within thy ſight
Is death or dayes falce pleaſure or delight.
My dayly dying freinds that take theire flight
At higheſt noone, bid mee remember night.

*kindneſſe charity.* Ver.8. *For if theſe be in you and abound they will make you that you ſhall neither be barren nor unfruitfull in the knowledge of our Lord Jeſus Chriſt.* Ver.9. *But he that lacketh theſe things is blinde.*

1 Joh.2.15.

*Love not the world, nor the things of the world, if any man love the world, the love of the Father is not in him.*

Prov.14.14.

*The backſlider in heart ſhall be filled with his own wayes, and a good man ſhall be ſatisfied from himſelf.*

Pſal.34. from the 10th to the end.

*The young Lyons doe lack and ſuffer hunger, but they that fear the Lord ſhall not want any thing that is good. Come my children hearken unto me, I will teach you the fear of the Lord. What man is he that deſireth life and loveth many dayes that he may ſee good? Keep thy tongue from evill and thy lippes that they ſpeake no guil. Depart from evill and doe good, ſeek peace and enſue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is againſt them that doe evill, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and ſaveth ſuch as be of a contrite ſpirit. Many are the afflictions of the righteous, but the Lord delivereth him out of* where vertue and honeſty dwelleth: if injury be the ſufferance of ſome evill, and a wiſe man cannot ſuffer evill, then there is no evill that appertains to a wiſe man: every injury is a diminution of him to whom it is offered, and no man may receive injury without ſome detriment, either in good-Name, body or goods; but a wiſe man can looſe nothing, he hath all his goods incloſed in himſelf, and is fully content with the enjoyment of true vertue; as for other things, he uſeth them as borrowed, and what man is ſo much moved at the loſſe of what is not his own, but if injury can attempt nothing which is proper to a wiſe man, becauſe the whole is conſerved by his vertue, it muſt follow that a wiſe man cannot be injured, becauſe he ſets not his heart upon earthly things, as if they were his own, knowing that the poſſeſſion of all thoſe things that abound externally is ſlippery and un-aſſured: plant then plentifully in the vineyard of Vertue, and be thou a flouriſhing branch of this bleſſed root, ſo thou ſhalt relieve others with thy pleaſant fruits, without diminiſhing of thy own ſtore and plenty: proſperity ſhall not puff thee up, nor adverſity deject thee: true goods are never ſubject to moth, ruſt and canker, neither can thieves break through and ſteal them; heavenly riches ſhall have a heavenly reward, and earthly changes cannot approach their dwelling. Wiſdome will adviſe thee to be very carefull how thou doſt ingage thy ſelf either by word or action, eſpecially

*them all. He keepeth all his bones, not one of them is broken. Evill shall slay the wicked, and they that hate the righteous shall be desolate. The Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate.*

Prov. 14. 15, 16.

*The simple believeth every word, but the prudent man looketh well to his goings. A wise man feareth and departeth from evill, but the fool rageth and is confident.*

Eccl. 12. 13.

*Fear God and keep his Commandements, for this is the whole duty of man.* Ver. 14. *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evill.*

especially amongst a croud, with a multitude; in a warre, a civill warre; against a Prince, a present power; rather fly such a flame, if any conveniency will permit avoid the fire, while fury is fierce let it passe thee, for violent things are seldome permanent. I cannot shew you a certain way to avoid the dangers that time and chance may bring upon you, or upon your country in your generations for outward things, true vertue and inward treasure must secure you: it must be wisdome, that heavenly gift, obtained by true and hearty prayer, and humble obedience, that must guide your feet in the way of peace, that peace which the world, the flesh, the devill cannot deprive us of, which the God of Heaven grant us all for his mercies sake, *Amen.*

Now

Into thy hands I commit my ſpirit thou haſt redeemed it
o lord God of truth Pſal: 31. 5.

If wee a bleſt Creatoure and a ſaviour haue
Our duty is to worke, and faith to craue
Vnto my mother earth I am now gon
Vntill the morning reſurrection
As quickly as the Sand falls to his place,
Soe ſudden is the change, of humane race

Gen.2.8.

*And the Lord God planted a garden eaſtward in Eden, and there he put the man whom he had formed.* Ver.15. *And the Lord God took the man and put him into the garden of Eden to dreſſe it and to keep it.*

Prov.20.18.

*Every purpoſe is eſtabliſhed by counſell, and with good advice make warre.* And 24.6. *For by wiſe counſell thou ſhalt make thy warre, and in multitude of Counſellors there is ſafety.*

Deut. 4.39.

*Know therefore this day and conſider it in thy heart, that the Lord he is God in heaven above, and upon the earth beneath there is none elſe.* And 32.29. *O that that they were wiſe, that they underſtood this, that they would conſider their latter ends.*

Prov.22.3.

*A prudent man foreſeeth the evill and hideth himſelf, but the ſimple paſſe on and are puniſhed.*

Acts 2.25.

*I foreſaw the Lord always before my face.*

Job 37.14.

*Hearken unto this, and conſider the wondrous works of God.*

Pſal.8.3,4.

*When I conſidered the heavens, the works of thy hands, the Moon and Starres which thou haſt ordained. What is man that thou art mindfull of him, and the ſonne of man that thou viſiteſt him.*

Hag.1.7.

*Thus ſaith the Lord, Conſider your wayes.* And 2.15. *And now I pray you conſider from this day*

NOw thou haſt (by Gods gracious aſſiſtance) obtained a good plantation, and planted it, there muſt be a time of weeding, nouriſhing and preſerving it, that ſo we may know the beſt way to improve our Talent in our heavenly Maſters ſervice: In this time (which is the ſeventh Age of a man) is required fortitude, gravity and ſobriety, a ſtayedneſſe, and ſerious conſideration of all our undertakings, a wiſe take-heed and foreſight into the event of a buſineſſe. Paſt and preſent things every man declares, but ſolid wiſdome only, ſhewes the event of things to come; which although it ſometimes faile (becauſe the eternall God hath ſo decreed, that man ſhould not know what ſhould be after him) yet to us it is the Candle of the Lord, and being rightly uſed, it is a glimmering of the heavenly light, and excelleth folly and unadviſedneſſe, as light excelleth darkneſſe. To what purpoſe doth he plant that doth not well preſerve, but ſuffers ſavage Bores to root and ſpoyl: and who ſo vain as he that builds a houſe, and doth not well repair and keep the ſame? The very microcoſme of our body, teacheth us to have a fore ſight into our affairs and dealings; for we have two Ears to receive direction by, and two Eyes to look before us, whereas of other members we have but one where the uſe is more ſingle. I adviſe thee to determine of nothing in a paſſion, if anger be at all allowed it muſt be without ſinne; *Be angry but ſinne not:* and then

*upward from before a stone was laid upon a stone in the Temple of the Lord.*

2 Tim.2.7.

*Consider what I say, and the Lord give you understanding in all things.*

Eph.4.26.

*Be angry but sinne not, let not the Sunne goe down upon your wrath.*

Psal.37.8.

*Cease from anger and forsake wrath: fret not thy self in any wise to doe evill.*

Prov.19.11.

*The discretion of a man deferreth his anger, and it is his glory to passe over a transgression.*

Eccl.7.9.

*Be not hasty in thy spirit to be angry, for anger resteth in the bosome of fools.*

Col.3.8.

*Put off all these, anger, wrath, malice.* Ver.10. *Put on the new man which is renewed in knowledge, after the image of him that created him.*

1 Chron.28.7.

*I will establish his kingdome for ever, if he be constant to doe my Commandements.*

Col.3.2.

*Set your affections on things above, and not on things below.*

Eph.6.10.

*Be strong in the Lord and in the power of his might.* Ver.11. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devill.* Ver. 12. *For we wrestle not against flesh and bloud, but against Principalities, against Powers, against the Rulers of the darknesse of this*

surely it must be very short, the Sunne must not goe down upon it. Anger is a high degree of madnesse, and therefore unfits a man wholly to act any businesse in it: it is only good when with thy self for the committing of sinne, from which there is some hopes of thy repentance, with care for the future to avoid it. Anger unfits a man either to defend himself or offend his enemy, it doth disarm us as it were, and lay us open to all attempts against us, therefore have a speciall care to govern thy passions, and keep thy self in a constant setled way in thy affections, that so no chance or accident may attempt thee unprovided, or unfortified with strong reason and wisdome to oppose and resist it: passion sets a false glosse upon a businesse, and maketh him seem guilty, whom moderation and perfect reason would clearly excuse. Murmur not, neither be angry at any affliction in this life, but blesse almighty God that it is no sharper unto thee, considering the great deserts of thy infinite transgressions: remember (if thou make right use of it) that it is a sign and mark of the love of God to thee, and be thou truly penitent, humble and thankfull for it; for why should a sinfull man complaine of a man for the punishment of his sinnes, but rather in all humble obedience, love and thankfullnesse, lift up thy heart with thy hands unto God in the heavens. That thou mayest avoid the occasion of much anger and passion, set a watch over thy lips, and a strict restraint to thy

tongue;

*world, againſt ſpiritual wickedneſſe in high places.*

Pſal.119.67.

*Before I was afflicted I went aſtray, but now have I kept thy word.* Ver.71. *It is good for me that I was afflicted that I might learne thy ſtatutes.*

Job 5.17.

*Happy is the man whom God correcteth, therefore deſpiſe not thou the chaſtening of the Almighty.*

Prov.3.12.

*For whom the Lord loveth he correcteth, even as a father the ſonne in whom he delighteth.*

Lam.3.39,40,41.

*Wherefore doth a living man complaine, a man for the puniſhment of his ſinnes? Let us ſearch and try our wayes, and turn again unto the Lord. Let us lift up our hearts with our hands unto God in the heavens.*

Pſal.141.3.

*Set a watch O Lord before my mouth, keep the dore of my lips.*

Prov.10.19.

*In the multitude of words there wanteth not ſinne, but he that refraineth his lips is wiſe.*

Eccl.5.3.

*A fools voice is known by the multitude of words.*

Prov.6.16.

*Theſe ſix things doth the Lord hate.* Ver.17. *A proud look, a lying tongue,*&c.

Pſal.31.6.

*I have hated them that regard lying vanities.* Ver.18. *Let the lying lips be put to ſilence.*

Prov.13.5.

*A righteous man hateth lying.*

1 Tim.4.7.

*Refuſe profane and old wives fables,*

tongue; uſe not many words, for that can hardly be without ſinne; eſpecially take heed of curſing, ſwearing, blaſpheming, lying, &c. and love not to relate fabulous and vain jeſts, for they are commonly as near a lye as complements to hypocriſie and diſſimulation, which is a gilded untruth to make it paſſe the better. Two things (its ſaid) never wax old in a man, which (without a carefull watch) draw the whole body into ſinne, that is the heart and the tongue, the heart alwayes imagining new things, and the tongue is ſwift to utter them: eſpecially whilſt thou art young keep much ſilence, for that will prevent much repentance: impriſon thy tongue or it will impriſon thee: ſet a reſtraint unto it, for it may be an evill enemy to thee. Some ſay a lyar is only good to reveale ſecrets unto, for that no man that knowes him will beleeve his relation. Some ſay, he which knowes not how to diſſemble knowes not how to live, but diſſembling then muſt be taken only for not ſpeaking all the truth at all times, which in ſome ſenſe may be eſteemed diſſembling, but I conceive a man may ſo diſſemble without blame if he wiſely order his diſcourſe: whatſoever thou ſayeſt or doeſt, perform it from a pure and right principle, in true performance of filiall obedience ſo highly due unto our God, and not out of any reſpect to man, other then in promoting in thy neighbour all good

*and exercise thy self rather unto godlinesse.*

Psal.16.4.

*I have not sate with vain persons, neither will I goe in with dissemblers.*

Psal.119.113.

*I hate vain thoughts, but thy Law doe I love.*

Eph.5.4.

*Neither filthinesse nor foolish talking nor jesting, which are not convenient, but rather giving of thanks.*

Matth.10.16.

*Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents but innocent as doves.*

Eph.4.29.

*Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.*

1 Co.9.18.

*What is my reward then? verily that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.*

Prov.16.32.

*He that is slow to anger is better then the mighty, and he that ruleth his spirit then he that taketh a City.*

Isa.3.25.

*Thy men shall fall by the sword, and thy mighty in warre.*

Prov.30.8.

*Remove farre from me vanity and lies; give me neither poverty nor riches, feed me with food convenient for me, least I be full and deny thee, and say, who is the Lord, or least I be poore and steale, and take the name of my God in vain.*

2 Cor.10.3.

*For though we walk in the flesh we doe not warre after the flesh.* Ver.4.

good, and preventing in him any appearance of evill, that by thy evill example thou be not accessory to thy neighbours sinne. Now to speak a little of fortitude, which is a rare vertue, and produceth much worthy praise and commendation, if rightly used, but may be abused (as other good vertues) to much losse and dammage: its said of Prudence and Justice, that they govern a man in company, but Fortitude and Temperance govern a man in private and alone: All accidents in this life may be comprehended under prosperity and adversity, the former guideth in adversity, the latter in prosperity, and these two vertues may wholly be comprised and understood by this word Constancy, which is a right and equall stayednesse of minde in all accidents and outward things, whereby he is not puffed up in prosperity, nor dejected in adversity: Now Fortitude or Vertue, in the generall and vulgar understanding of the words, is exercised wholly in opposition and in subduing all things under it, contemning all terrible things, and (if abused) brings faire liberty into bondage. Military valour is commonly much different from true fortitude: we finde this valour in the ordinary sense common in beasts, but true Fortitude is only to be found in Wisdome; many attain Valour by use, institution, example or custome, though they be of base and slavish mindes, without any

tincture

*for the weapons of our warfare are not carnall, but mighty through God to the pulling down of ſtrong holds.* Ver.5. *Caſting down imaginations and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.*

Eccl.10.10.

*Wiſdome is profitable to direct.* And 7.19. *Wiſdome ſtrengtheneth the wiſe, more then ten mighty men that are in the City.*

Pſal.138.3.

*In that day when I cried thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoul.*

Pſal.119.33.

*Teach me O Lord the way of thy ſtatutes, and I ſhall keep it unto the end.* Ver.34. *Give me underſtanding and I ſhall keep thy Law, yea I ſhall obſerve it with my whole heart.* Ver.38. *Stabliſh thy word unto thy ſervant, who is devoted unto thy feare.*

tincture of vertue or true fortitude, which is farre from an inconſiderate temerity or bruitiſh ſtupidity, for vertue cannot be without knowledge, and true fortitude is a ſtayed minde grounded upon the duty, honeſty and juſtice of the enterpriſe, which never ceaſeth untill it overcome, for that it is a quality of the minde not of the body, not of the limbes, but of true courage in the heart and will, whereby it is truly ſound; for not the conflict but the cauſe ſheweth valour, in which much wiſdome and diſcretion muſt be ſhewed in the execution, and all lawfull meanes uſed to avoid an approaching danger: true fortitude is both a director and a protector, therefore moſt neceſſary to be obtained although it coſt both pay and pains.

*Fortior eſt qui ſe, quam qui fortiſſima vincit*
*Mania*

Pſal. 1.1,2,3.

*Bleſſed is the man that walketh not in the counſell of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull, but his delight is in the Law of the Lord, and therein doth meditate day and night. He ſhall be like a tree planted by the rivers of waters, that bringeth forth her fruit in ſeaſon.*

Jer.17.7.

*Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is.* Ver.8. *He ſhall be as a tree planted by the waters, that ſpreadeth out her roots by the rivers.*

Pſal.7.10.

*My defence is of God which ſaveth the upright in heart.* And 59.9. *God is my defence.* And 16. *I will ſing of thy power, yea I will ſing aloud of thy mercies in the morning, for thou haſt been my defence and refuge in the day of my trouble.*

Rev.3.2.

*Be watchfull and ſtrengthen the things which remain that are ready to die, for I have not found thy works perfect before God.*

Mark 13.33.

*Take yee heed, watch and pray, for ye know not when the time is.*

Pſal.51.12.

*Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit.* And 143. 10. *Teach me to doe thy will, for thou art my God; thy ſpirit is good, lead me into the land of uprightneſſe.*

Neh.9.20.

*Thou gaveſt alſo thy good ſpirit to inſtruct them.*

## *Advice of a Father*

SEeing by the mercy of God we have obtained a happy plantation, planted and nouriſhed it, ſo that the tender imps doe promiſe much content and profit; it is now time to fence and defend it; thereby preſerving it from devouring and ravenous beaſts, with other dangers, which if it lye open to the wilderneſſe of this worlds attempts and aſſaults, it will thereby be ſubject to receive detriment and damage; here is great need of carefull watchfullneſſe, leaſt while we neglect or ſleep, the enemy enter, ſowe tares and deſtroy: this falls out here in our diſcourſe to be particularly treated on in this eighth Age of our life, with this remembrance, that what is duty in any part of our pilgrimage, is requiſite to be carefully looked unto, and performed all our lives, ſo farre, and ſo long, as our bodies and mindes are capeable of performing ſuch duty and ſervice to our Maker, the benefit of which redoundeth wholly to our ſelves, if truly, with ſuch duty and relation performed. Under the protection of this ſecure watch, we may paſſe all our dayes in ſafety; therefore it is moſt neceſſary to make diligent ſearch, what this watch is, and over what it is to be: by this watch may be underſtood the ſacred and holy Spirit of God, moving us to doe right and holy duties, and our care and watching ought to be, at all times to take heed of quenching or neglecting the bleſſed motions of this ſacred Spirit in us, which is done, by neglecting, ſleighting, forgetting, oppoſing, or any want of executing the good motions thereof,

Wee must all appeare before the Judgment seat of Christ. Cor: 2: 5: 10:

What manner of persons then ought wee to bee,
In holyness, and pyetye.
My dryed bones doe not despise,
For I expect a call to rise.
Life's gone on th'one side, on th'other it run's fast,
Life's time that's present, death is time that's past.

1 Thes.5.19.

*Quench not the spirit.*

1 Joh.4.1,2,3.

*Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. Hereby know we that we dwell in him and he in us, because he hath given us of his spirit.* Chap.5. ver.6. *This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the spirit that beareth witnesse, because the spirit is truth.*

Prov.16.17.

*The high-way of the upright is to depart from evill; he that keepeth his way preserveth his soul.*

1 Pet.2.11.

*I beseech you as strangers and pilgrims, abstain from fleshly lusts which warre against the soul.*

Ezek.18.27.

*When the wicked man turneth away from his wickednesse that he hath committed, and doth that which is lawfull and right, he shall save his soul alive.* And 33. v.5. *He that taketh warning shall deliver his soul.*

2 Cor.8.12.

*For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

Eph.4.17,18,19,20.

*This I say therefore, and testifie in the Lord, that ye henceforth*

thereof, which surely tends to the salvation of our souls; therefore although our souls be properly us; yet while we are in the body, our bodies (as may be said) had need watch over them, or more properly over themselves, for that the sinne of the body destroyes the soul. Now because this watch may be rightly ordered, let us consider some of those particulars it is to be set over; and first let us begin this watch over our wills, because the greatest part of those impieties, heresies and errors in our faith and religion, is sprung from our wicked and corrupt wills, from a violent and voluptuous passion, which afterward draweth unto it the understanding it self; this is a main wheel in all our actions, and if it be evill, then it is the chief enemy that commands against us, whose Officers and assistants in this warfare against us, we may mention afterwards in some particulars: But first to the Will; Imagination, opinion and will, is the guide or foot of the vulgar, as reason is of the wise and prudent; and men are tormented by the opinion they have of things, and not by the things themselves: Will is a great part of the reasonable soul, of very great concernment, and it principally behooves us to study how to order it, and set a watch upon it, for that thereupon dependeth almost our whole estate of happinesse; this is truly ours, at our command; Understanding, memory, imagination, and the like, may be taken from us, changed and annoyed with many accidents, and yet the

will

*walk not as other Gentiles walk, in the vanities of their minde, having their understanding darkned through the ignorance that is in them, because of the blindnesse of their heart. Who being past feeling, have given themselves over to lasciviousnesse, to work all uncleanness with greedines: but ye have not so learned Christ.* Ver. 24. *Put on the new man, which after God is created in righteousness and true holiness.*

Joh. 13. 17.

*If ye know these things, happy are ye if ye doe them.*

Heb. 10. 9, 10.

*Then said he, Loe I come to doe thy will O God. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

Psal. 119. 37.

*Turn away my eyes from beholding vanity, and quicken thou me in thy Law.* And 101. 3. *I will set no wicked thing before my eyes.* And 78. 1. *Give ear O my people to my Law, encline your ears to the words of my mouth.* And 39. 1. *I said I will take heed to my waies, that I offend not with my tongue. I will keep my mouth with a bridle while the wicked are before me.*

Prov. 10. 20, 31.

*The tongue of the just is as choice silver. The mouth of the just bringeth forth wisdome, but the froward tongue shall be cut out.*

Prov. 16. 20.

*He that handleth a matter wisely shall finde good: and who so trusteth in the Lord happy is he.*

Prov. 25. 11.

*A word fitly spoken, is like*

will remain at our dispose: he that hath parted with, and given away his will, is no more his own man; by this we are made good or evill, and that will is only excellent where goodnesse and vertue lodgeth: not he that knowes good things, but he that wills, and in a right understanding, desires them, is good and vertuous. The will is happy that loveth God, and to will evill things is wicked. In the next place, set a watch over thy eyes, thy ears, thy tongue, these are three most dangerous and desperate enemies, if left at liberty, but if well kept to strict command and order, the most serviceable souldiers in all the muster; the abused and common eye, is moved with the present object, but a wise forefight considereth the matter. The ear is a principall agent to the understanding, and by the well ordering of it, saving faith is obtained; speech is the messenger of the heart, and interpreter of the soul, and is chiefly ordained to edifie and instruct to salvation, it doth discover our mentall secrets, and men judge very much by it: One said well, Speak that I may see thee, that is, know thy heart; like golden Apples in pictures of silver, so are words spoken in due season: But because our duty is in all our waies to have a constant watch over our selves, we will endeavour to mention some few more of those particulars we are to watch over: First, Over all vain, idle and ambitious desires and thoughts, they are by nature innumerable in us: Ambition is a folly and a vanity,

like

*apples of gold in pictures of silver.*

Prov.8.13.

*The fear of the Lord is to hate evill, pride and arrogancy, and the evill way, and the froward mouth doe I hate.* And 11.2. *When pride cometh then cometh shame, but with the lowly is wisdome.* And 13.10. *Only by pride comes contention, but with the well advised is wisdome.* And 14.3. *In the mouth of the foolish is a rod of pride, but the lipps of the wise shall preserve them.* And 16.18. *Pride goeth before destruction, and a haughty spirit before a fall.* And 29.23. *A mans pride shall bring him low, but honour shall uphold the humble in spirit.*

Jam.4.6.

*God resisteth the proud, but giveth grace to the humble.*

1 Pet.5.5,6.

*Be cloathed in humility for God resisteth the proud and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time.*

Matth.11.29.

*Learn of me for I am meek and lowly in heart, and ye shall finde rest unto your souls.*

1 Cor.12.25.

*That there should be no schisme in the body, but that the members should have the same care one of another.*

Prov.3.9.

*Honour the Lord with thy substance, and with the first-fruits of thy increase.*

Exod.20.12.

*Honour thy father and thy mother,* &c.

like catching of smoake instead of light, the shadow instead of the body; it is to fasten contentment upon the opinion of the vulgar, voluntarily to renounce ones own liberty, to follow the passions of others; to displease ones self for the pleasure of the beholders; to let our own affections depend on the eyes of others; and so farre to love vertue as may like the vulgar: to doe good, not for love of good but reputation, this is either to be filled with nothing but winde, or else to be empty: Ambition hath no limits, it's a gulf without brink or bottome, fire that increaseth by it's own nourishment: it is it's own punishment and executioner, and is only just in that. True humility is a chief Embleme of honour; the higher the Sunne is, the lesser shadow it maketh: the greater the vertue is, the lesse glory it seeketh. Commonly honour is truly compared to a shadow, which follows those that flie it, and flieth those that follow it: Let us receive our charge modestly, and exercise it sincerely, knowing that almighty God hath placed us to stand centinell, that others may rest in safety under our care. Parchment-honour, or by descent onely without desert, is shamefull and ignoble: it is greater honour not to have the mark having deserved it, than to have it: it is more honourable to be asked why thy statue is not set up in the market-place, than why it is: it is not the honour commonly given of Princes to their subjects (who give it most oft to them that

Joh.5.4.

*I receive not honour from men.* And V.44. *How can ye believe which receive honour one of another, and ſeek not the honour that comes from God only.* And Chap.8. ver.54. *Jeſus anſwered, if I honour my ſelf my honour is nothing, it is my Father that honoureth me, of whom ye ſay, that he is your God.*

Rom.2.7,10.

*To them which by patient continuance in well doing ſeek for glory, and honour, and immortality, eternall life.* Ver.10. *But glory, honour, peace, to every one that worketh good, to the Jew firſt, and alſo to the Gentile.*

Pſal.119.36.

*Incline my heart unto thy teſtimonies, and not to covetouſneſſe.*

Iſa.57.17.

*For the iniquity of his covetouſneſs was I wroth, and ſmote him,*

Luk.12.15.

*Take heed and beware of covetouſneſs, for a mans life conſiſteth not in the abundance of things that he poſſeſſeth.*

Heb.13.5.

*Let your converſation be without covetouſneſs, and be content with ſuch things as you have.*

Prov.8.9.

*He that is ſlothfull in his work, is brother to him that is a great waſter.*

Luk.15,13,14,15,16.

*The prodigall or younger ſonne gathered all together, and took his journey into a farre countrey, and there waſted his ſubſtance with riotous living, and when he had ſpent all, there aroſe a*



deſerve it leaſt, and can give that ſhadow neither but upon that little ground, and thoſe few hearts they command; whereby it becomes a ſhame and reproach to thoſe that have it) that almighty God ſeems actually to guide, or very favourably to allow; but true wiſdome is true honour, and thereby we honour aright our neighbour and our God, and therefore to attain this wiſdome, ought to be our care and ſtudy. Let thy watch likewiſe take heed of covetouſneſſe and prodigality: to love or affect riches with too much care to get or keep them is covetouſneſſe, for they are not worthy our earneſt care and attention: the deſire of goods, and our pleaſure in them is only opinion, what we neceſſarily uſe not, are a burthen. Covetouſnes is a wrong eſtimation and uſe of riches, it is a paſſion that reſpecteth riches as the principall good of a man, and feareth poverty as the greateſt evill; nature hath placed it under us, and we eſteem it above our ſelves; it is ordained to ſupply neceſſity, and we covet it without occaſion: Prodigality is the contrary paſſion, and it is likewiſe very vitious, for in deſpiſing or miſuſing the gift, we doe the ſame to the giver: to ſpend prodigally is to refuſe the means to doe well,

to

*mighty famine in that land, and he began to be in want; and he went and joyned himself to a Citizen of that Country, and he sent him into his field to feed swine, and he would faine have filled his belly with the husks that the swine did eat, and no man gave unto him.*

to fling away the ſtaff, and then complain becauſe we fall: he that hath the leaſt Talent, hath leaſt burthen, leaſt account; yet take heed for the leaſt muſt be accounted for, and therefore not miſuſed, nor rejected.

Anus

Pſal.107.36,37.

*And there he maketh the hungry to dwell, that they may prepare a City for habitation, and ſow the fields, and plant vineyards which may yeeld fruit of increaſe.*

Ezek.28.26.

*And they ſhall dwell ſafely therein, and ſhall build houſes and plant vineyards, yea they ſhall dwell with confidence, when I have executed judgments upon all them that deſpiſe them round about them, and they ſhall know that I am the Lord their God.*

Iſa.11.2,3,4.

*And the ſpirit of the Lord ſhall reſt upon him, the ſpirit of wiſdome and underſtanding; the ſpirit of counſell and might, the ſpirit of knowledge and of the fear of the Lord, and ſhall make him of quick underſtanding in the fear of the Lord. And he ſhall not judg after the ſight of the eyes, neither reprove after the hearing of the ears, but with righteouſneſſe ſhall he judge the poor, and reprove with equity for the meek of the earth; and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.*

Gen.18.19.

*For I know him that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord to doe juſtice and judgment.*

Prov.21.3.

*To doe juſtice and judgment is more acceptable to the Lord, than ſacrifice.* Ver.15. *It is joy to the juſt to doe judgment, but deſtruction ſhall be to the workers of iniquity.*

## *Advice of a Father*

THus (by the mercy of God) we have ſetled our Plantation in a good and fruitfull ſoyl, in a very pleaſant place, and by his good hand in mercy guiding and protecting us, we may, many years receive the comfortable fruit thereof. We muſt in this ninth Age of our life, with ſound judgment and juſtice ſettle and order our affairs, ſo that every one may with equity and right receive his portion in due ſeaſon: to this end it is not too late (according to this method) to diſcourſe of juſtice and ſound judgment, what it is: and firſt of Juſtice in generall. Juſtice is to give to every man that which appertains to him, to a mans ſelf firſt, and afterwards to others; ſo that it comprehends all the duty and offices of every particular party: Doe as thou wouldeſt (or rather as thou oughteſt) to be done to, carries a man very farre, but not through, or to the utmoſt of this duty: before we can well know how to command others, we muſt know how to command our ſelves, how to defend our ſelves from our ſelves: reaſon muſt command; the appetite, deſire and will, muſt all be obedient to it: this is the firſt originall, inward, proper and moſt beautifull juſtice that may be. Equity and right reaſon is true juſtice, which handleth and ruleth the Law as need requireth: the Laws and juſtice muſt be handled juſtly, both in rewards and puniſhments: Juſtice cannot be executed by the lump or in groſs, but muſt be drawn out into particular diſpenſations, according

Jer.31.30.

*Every one ſhall die for his own iniquity, every man that eateth the ſower grapes, his teeth ſhall be ſet on edge.*

Iſa.51.1.

*Thus ſaith the Lord, Keep ye judgment and doe juſtice.* And 59. 4. *None calleth for juſtice nor any pleadeth for truth: they truſt in vanity and ſpeak lies, they conceive miſchief and bring forth iniquity.* Ver.8. *The way of peace they know not, and there is no judgment in their goings, they have made them crooked pathes, whoſoever goeth therein ſhall not know peace.* Ver.9. *Therefore is judgment farre from us, neither doth juſtice overtake us: We wait for light but behold obſcurity, for brightneſs but we walk in darkneſs.* Ver.14. *And judgment is turned away backward, and juſtice ſtandeth afarre off: for truth is fallen in the ſtreets, and equity cannot enter.*

1 Chron.16.10.

*Let the heart of them that ſeek the Lord rejoyce.*

Deut.26.11.

*And thou ſhalt rejoyce in every good thing, which the Lord thy God hath given unto thee.*

Matth.12.36.

*Every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of judgment.*

Heb.3.7,13,15.

*Wherefore as the holy Ghoſt ſaith, to day if ye will hear his voice. Exhort one another daily while it is called to day, leaſt any of you be hardned through the deceitfulneſs of ſinne.*

Joh.9.4.

*I muſt work the work of him that*

cording to the occaſion. The two parts and hands of Juſtice, are puniſhment and reward, but as it is uſually miniſtred, it is commonly lame, at leaſt in one of them. Charity begins at home, ſo muſt juſtice; by it we may examine our ſelves, how, and to what end we live and ſpend our dayes; ſurely it muſt not be to paſſe our ſhort and pretious time careleſly, by chance and by adventure, as the moſt doe, who live not ſeriouſly and attentively (as indeed our duty is) but vainly, heedleſly from day to day, and as it falleth out: they taſte not, poſſeſſe not, enjoy not their lives, but uſe them only to make uſe of other things; by this means they abuſe themſelves, and many good things through their miſuſe: they doe all things (as I may ſay) in good earneſt: but to live: they are ſerious in the leaſt, and in the main and principall they are negligent. We may and ought to live ſeriouſly, attentively and cheerfully, for that our life is a buſineſſe of great weight and importance, and we muſt give an exact account thereof: take heed of deferring and putting off this juſtice to thy ſelf, reſembling ſuch as deferre buying till the market be over: how fooliſh is it to begin to live when we muſt ceaſe to live: he that means to doe a great work in a ſhort time, had need to follow it very cloſe, leaſt his time ceaſe before his work be finiſhed, and he faulty, becauſe he took no more time, or loſt ſo much, when indeed

*ſent me while it is called to day, the night cometh when no man can work.*

Jam.4.14.

*Whereas you know not what will be to morrow: for what is your life, it is even a vapour, it appeareth for a little time and then vaniſheth away.*

Pſal.1.2.

*His delight is in the Law of the Lord, and therein doth he meditate day and night.* And 119.24. *Thy teſtimonies are my delight and my counſellers.*

Joſh.1.8.

*This book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to doe according to all that is written therein, for then ſhalt thou make thy way proſperous, and then thou ſhalt have good ſucceſs.*

Pſal.109.4.

*I give my ſelf unto prayer.*

Prov.15.8.

*The ſacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.*

Matth.7.21.

*Not every one that ſaith unto me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven.*

Joh.13.17.

*If ye know theſe things happy are ye if ye doe them.*

Col.3.5.

*Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evill concupiſence and covetouſneſs which is idolatry,* Ver.6. *For the which things ſake the wrath*

we need nothing more: Life is ſhort, and the art of well living is long; betimes then learn how to live to God, and to thy ſelf, how to be leaſt alone when no body is with thee: And then be watchfull of vain deluſions and temptations: our great enemy the devill hath deceitfull baits both for lonelineſſe and for company: Contemplation, meditation, prayer and practiſe, is the happy life, let thy body be ſubject to thy ſpirit, and let thy ſpirit be wholly ſubdued by the Spirit of the Lord, ſo ſhall thy body be a fit inſtrument for vertue, and a holy Temple for thy God. Doe thou juſtice to thy ſelf in getting and ordering riches, love a competency, entertain them well got into thy houſe, not into thy heart, and ſtrive to uſe them as a juſt ſteward to thy maſters uſe, that their departure may be as honeſt as their entrance; if they part without thy leave, let them carry nothing but themſelves from thee, no part of thy content or comfort, let not that be ſetled on them: the right uſe of the creature, is to walk worthy of thy Creatour: Thus much of juſtice. Now a word or two of ſound Judgment what it is; and it is the ſtrict and wary triall and conſideration of every thing to the utmoſt; it is the examining of a matter, to finde out the bottome of it, what it may produce, and where the way lyeth unto its period: it is the free and ready acceptance of the truth, where and whenſoever

*of God cometh upon the children of disobedience.*

Prov.2.6,7.

*For the Lord giveth wisdome, out of his mouth cometh knowledge and understanding. He layeth up sound wisdome for the righteous, he is a buckler to them that walk uprightly.* And 3.21. *My sonne, let them not depart from thy house, keep sound wisdome and discretion.* And 8.14. *Counsell is mine and sound wisdome: I am understanding, and I have strength.*

Hag.1.5.

*Thus saith the Lord God, Consider your wayes.*

Ezra 10.16.

*And they sate down to examine the matter.*

Joh.7.14.

*Judg not according to the appearance, but judge righteous judgment.*

2 Cor.10.7.

*Doe you look on things according to outward appearance.*

Prov.29.20.

*Seest thou a man that is hasty of words, there is more hope of a fool then of him.*

Acts 19.36.

*Ye ought to doe nothing rashly.*

Prov.22.20,21.

*Have not I written unto thee excellent things in councell and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the words of truth to them that send unto thee.*

ever it appears and shewes it self: it is the weighing the reasons and counter-reasons on all parts, the weight and merit in them, thereby to work out the truth: And it is contrary to that sleight and careless way of judging and passing by things upon the first sight and appearance, as if we were able to see what was in the house before we entred in, or what lay under the stone, before we removed it: this is that grievous folly which men truly call rashnesse and self conceitednesse; and all wise men count it shallow, empty, and want of sound judgment; for justice and right it self, being unadvisedly performed, and by chance, without sound judgment and consideration of the matter, may (as to the Judg) be false, or at least undeserving praise and commendation; therefore endeavour, not only to doe good, but to doe it knowingly, willingly and wittingly, and from a pure and right principle, which sheweth sincere and upright wisdome, and is worthy the righteous title of justice and sound judgment.

Thus

2 Chron.1.10.

*Give me now (O Lord) wisdome and knowledge, that I may goe out and come in before this people.* Ver.12. *Wisdome and knowledge is granted to thee.*

Job.28.28.

*Behold the feare of the Lord is wisdome, and to depart from evill is understanding.*

Psal.37.30.

*The mouth of the righteous speaketh wisdome, and his tongue talketh of judgement.* And 51.v.6. *Thou desirest truth in the inward parts, and in the hidden part thou shalt make me know wisdome.* And 19.v.12. *Teach us to number our daies, that we may apply our hearts to wisedome.*

Jer.4.22.

*They are wise to do evill.*

Psal.50.23.

*To him that ordereth his conversation aright, will I shew the salvation of God.*

Eccl.10.10.

*Wisdome is profitable to direct.*

Prov.3.5,6.

*Trust to the Lord with all thy heart, and lean not to thy own understanding; in all thy waies acknowledge him, and he shall direct thy paths.* Ver.7. *Be not wise in thy own eyes, feare the Lord and depart from evill.*

1 Cor.1.20.

*Hath not God made foolish the wisdome of this world.* And 2.5. *That your faith should not stand in the wisdome of men, but in the power of God.* And 3.19. *For the wisedome of this world is foolishnesse with God, for it is writen, he taketh the wise in his own craftinesse.*

1 Cor.2.6.

*Howbeit we speake wisdome*

THus have we (by the good mercy of divine providence) setled our plantation: Now that we may know how to goe in and out before the people under our charge, it is necessary in this tenth Age to handle that, (in this place for our conclusion) which must be likewise both our beginning and proceeding, and it is true wisdome; the onely Staffe and sacred guide of a well-governed Pilgrimage, let us therefore consider what wisdome is, it is the excellency of any property or quality, shewing it to exceed ordinary and common things; and it is used (perhaps improperly) as an extraordinary expression both of good and evill, wise to doe evill, as well as he that ordereth his stepps aright is wise: wisdome is chiefly shown in two things, either in giving good counsell, or in using it aright when it is given: the practicall part of wisdome is chiefly, and almost wholly profitable. Wisdome is discourssed of three severall waies, by three severall sorts of men; first the ignorant and obstinate vulgar, call coveteousnesse, pleasure, and pride by the name of wisdome, and count them most wise that can most glutt themselves therewith; but almighty God hath made the wisdome of this world foolishnesse. Secondly, The Philosopher who highly esteemes of wisdome, and accounts him onely compleat that is adorned with it, yet doth he principally and chiefly treat, and discourse of humane and speculative

What I ſay vnto you, I ſay vnto all, Watch Mark. 13. 37.
If God at all forſake vs wretched wee
Become a prey, to our grande enimie.
Reſt with our mother earth, and watch the call
To right hand loues, and joyes perpetuall.
Adeiu foule eares, taſt, ſmell, inventionſight,
You haue mee deluded, now I ſee cleare light.

*amongſt them that be perfect, yet not the wiſdom of this world, nor of the Princes of this world that come to nought.* Ver.7. *But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world, unto our glory.*

Eph.1.17.

*That the God of our Lord Jeſus Chriſt the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledg of him.*

1 Cor.12.8.

*For to one is given by the ſpirit the word of wiſdom, to another the word of knowledge by the ſame ſpirit.*

Exod.31.3.

*And I have filled him with the Spirit of God, in wiſdom and in underſtanding.*

Prov.10.23.

*It is a ſport to a fool to doe miſchief, but a man of underſtanding hath wiſdom.*

Luk.16.8.

*And the Lord commended the unjuſt ſteward, becauſe he had done wiſely, for the children of this world are in their generation wiſer then the children of light.*

Pſal.101.2.

*I will behave my ſelf wiſely in a perfect way, I will walk within thy houſe with a perfect heart.*

Prov.13.14.

*The Law of the wiſe is a fountain of life, to depart from the ſnares of death.*

Gen.17.1.

*I am the almighty God, walk before me and be thou perfect.*

Deut.18.13.

*Thou ſhalt be perfect with*

lative wiſdome, ſuch as chiefly concerneth the well ordering of the outward man in all the affairs and paſſages of this life. Thirdly, The Divine who ſaith, That it is the knowledg and right underſtanding of heavenly things, from which proceedeth a right ordering and rule of humane actions, which is partly obtained by induſtry, pains and labour (which cometh near the Philoſophers character) and partly by the divine inſpiration of the holy Spirit coming from above, whence it is ſaid, the Spirit of God is the ſpirit of wiſdome, and that wiſdome cannot enter into a wicked heart, *Eccl.*3.7. Sapiens eſt animæ ſuæ ſapiens, *He which is wiſe, is wiſe for his own ſoul.* Some conceive wiſdome to be a diſcreet and adviſed carriage in affairs and converſation, having little reſpect to the inward motion of the minde, which indeed ſo underſtood, is no other then a beautifull cunning, a ſweet and modeſt ſubtilty. *Ariſtotle* teacheth, That the end of every action to be truly and principally good, is the firſt and chiefſt circumſtance requiſite in prudence; and therefore he affirmeth, That whoſoever applyeth his wit and judgment to work an evill end, although he have never ſo good ſucceſſe therein, yet he cannot be called truly wiſe and prudent, but crafty and ſubtill. Secondly, That not only the end, but means to attain thereto muſt be correſpondent. And thirdly, That of good things to chooſe the ſummum

*the Lord thy God.*

Job.1.8.

*Hast thou considered my servant Job, a perfect and an upright man, one that feareth God and escheweth evill.*

Prov.11.5.

*The righteousnes of the perfect shall direct his way, but the wicked shall fall by his own wickednes.*

Jer.10.3.

*The customs of the wicked are vain.*

Psal.51.5.

*Behold I was shapen in iniquity, and in sinne did my mother conceive me.*

Psal.143.8.

*Cause me to hear thy loving kindnes in the morning, for in thee doe I trust: Cause me to know the way wherein I should walk for I lift up my soul unto thee.*

Job 23.15.

*When I considered I was afraid.*

Psal.50.22.

*Now consider this ye that forget God, least I tear you in pieces and there be none to deliver.*

Eccl.5.1.

*Keep thy foot when thou goest into the house of God, and be more ready to hear then to give the sacrifice of fools, for they consider not that they doe evill.*

Psal.51.2,3.

*Wash me throughly from my iniquities, and cleanse me from my sinne; for I acknowledg my iniquity, and my sinne is ever before me.* Ver.5. *Behold I was shapen in iniquity, and in sinne did my mother conceive me.*

Jer.3.13.

*Onely acknowledge thy iniquity that thou hast transgressed against*

*bonum*, the best: now it is evident, that he who feareth almighty God and keepeth his precepts, performeth all those three things, not only in every particular action, but in the whole course of his life, judging every thing according to the true worth thereof, preferreth the soul before the body, eternall things before temporall, the goods of the body before those of fortune, and the goods of the minde before them both; and directeth the whole course of his life to the service and glory of God, whom both Divines and Philosophers teach to be the beginning and end of all creatures. Both Philosophers and Divines hold, that humane wisdome is a kind of Law or reason, a beautifull composition of the whole man, both inward and outward, of his words and actions: it is the excellency and perfection of a man as he is a man, whereby his spirit is preserved pure and free, considering and judging of all things without bond or affection, observing Laws and customs where we are, and attending peaceably whatsoever may happen, even death it self. The right use and study of Philosophy is perfect Divinity, it is the true science of a man, and instructs him to live and to die well; it teacheth perfect wisdome, and judicious advised honesty: by it we may correct and inform our naturall infirmities, avoid the erroneous opinions and customs of our ancestors, and the senceless opinions of the vulgar, for the

*the Lord thy God.* And *Chap.14. Ver.20. We acknowledg O Lord our iniquities, and the iniquities of our Fathers, for we have ſinned againſt thee.*

1 Cor.2.11.

*For what man knoweth the things of a man, ſave the ſpirit of a man which is in him.*

1 Sam.7.3.

*And Samuel ſpake to all the houſe of Iſrael ſaying; If you doe return unto the Lord with all your hearts, then put away the ſtrange god Aſhteroth from among you, and prepare your hearts to the Lord, and ſerve him only.*

1 Cor.28.7.

*I will eſtabliſh his Kingdom, if he be conſtant to doe my Commandements and my judgments as at this day.*

Prov.4.5.

*Get wiſdom, get underſtanding, forget not, neither decline from the words of my mouth.* Ver.6. *Forſake her not and ſhe will preſerve thee, love her and ſhe will keep thee.* Ver.26. *Ponder the pathes of thy feet, and let all thy wayes be eſtabliſhed.*

Eccl.5.13.

*There is a ſore evill which I have ſeen under the Sunne, namely riches kept by the owners thereof to their hurt.* And Chap.8.Ver.9. *There is a time wherein one man ruleth over another to his own hurt.*

1 Tim.6.9.

*They that will be rich fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition.*

1 Joh.2.16.

*For all that is in the world, the*

the true ſcience and ſtudy of a man, is man himſelf; and it is as neceſſary for a man to learn to know himſelf, as it is naturall to him to think or be near himſelf. This ſentence *Know thy ſelf*, is a heavenly ſalutation and advertiſement to all men: a right conſideration of errours, and ſinnes committed, ſooner reforms, then arguments or reaſons againſt it: if we ſee our ſelves that we have an errour, it will make us diſtruſt our judgments, and much preventeth arrogancy and preſumption: a watchfull eye over our ſelves, is the beſt looking-glaſſe to ſee our ſelves; and becauſe we doe not deſcend directly into our ſelves, by a diligent eye and obſervation, we fall not only once but again into the ſame errour and offence; for he that knowes not his own infirmities, takes no care to avoid them: To be an excellent man, is to confeſſe thy ſelf to be a man, and to watch, guide and govern thy ſelf by true wiſdome: Doe not beleeve others more of thy ſelf, then thou thy ſelf knoweſt of thy ſelf. One valiant act makes not a valiant man, nor one juſt act a juſt man, but thou muſt look into thy inward parts to know thy ſelf, and then conſider thy cariage, not of a day, but of every day, and that by a conſtant ſtudy both of thy thoughts, words and deeds: with ſound judgment try thy thoughts, and in wiſdome examine thy ſoul, ſo ſhalt thou rejoyce before thy Creator, and obtain much comfort from the works of thy hands:

by

*the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father but of the world.* Ver. 17. *And the world paſſeth away, and the luſts thereof, but he that doth the will of God, abideth for ever.*

Iſa.1.3.

*The Oxe knoweth his owner, and the Aſſe his maſters cribbe, but Iſrael doth not know, my people doth not conſider.*

Job 16.3.

*Shall vain words have an end.*

Joſh.1.8.

*This book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou mayeſt obſerve to doe according to all that is written therein, for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.*

Jer.6.16.

*Thus ſaith the Lord, Stand in the wayes and ſee, and ask for the old pathes, where is the good way and walk therein, and you ſhall finde reſt for your ſouls.*

Lam.3.40.

*Let us ſearch and try our wayes and turn again unto the Lord.*

2 Cor.13.5.

*Examine your ſelves whether you be in the faith, prove your own ſelves; know you not your own ſelves, how that Jeſus Chriſt is in you except you be reprobates.*

Mich.7.19.

*He will turn again, he will have mercy upon us, he will ſubdue our iniquities, and caſt all our ſinnes into the depth of the ſea.*

2 Cor.10.4,5.

*For the weapons of our warfare are not carnall, but mighty through*

by the ſtrength of wiſdome thou mayeſt ſubdue thy paſſions, and conquer thy great enemy, which is thy ſelf. Let wiſdome then ſubdue in thee the inordinate paſſion of love and deſire of carnall, earthly and uncertain vanities, ſuch is ambition and pride, which is the love of greatneſſe and honour, this is the rotten ſtaff that ſeems to help, but if we need it fails and wounds us. Such alſo is covetouſneſſe, too earneſt ſeeking after riches, ſuch as will be rich. And ſuch is voluptuous and carnall love, theſe are three trapps that the moſt are taken with, they aſſault the body, the minde, the goods, and are chief commanders under our great enemies, the world, the fleſh, the devill: all that is in the world (ſaith the Apoſtle) is *the luſt of the eyes, the concupiſcence of the fleſh, and the pride of life:* And ſuch alſo is thy vain and corrupt deſires, which (without a ſtrict and wiſe reſtraint) multiply and grow infinite; Naturall deſires of beaſts are uncorrupted and ſatisfied (as in themſelves) naturall deſires have their bounds, but thoſe which grow from a falſe opinion are without end, for in that which is falſe there is no limit: he that travelleth in the right way comes to the end of his journey, but he that is out of his way knowes not whether he goeth: and therefore it is, that no man can live a happy and contented life, that liveth and ſubdueth not corrupted deſires, which maketh things painfull and troubleſome,

*God to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God.*

Matth. 7. 7.

*Aske and it ſhall be given you, ſeek and ye ſhall finde, knock and it ſhall be opened unto you.* And 18. Ver. 4. *Whoſoever therefore ſhall humble himſelf as this little childe, the ſame is greateſt in the Kingdom of Heaven.*

James 4. 10.

*Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.*

Job 22. 9.

*When men are caſt down, then thou ſhalt ſay there is lifting up, and he ſhall ſave the humble perſon.*

Deut. 30. 15, 19, 20.

*See I have ſet before thee this day life and good, death and evill, I call Heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing: therefore chooſe life, that both thou and thy ſeed may live: that thou maiſt love the Lord thy God, and that thou maiſt obey his voice, and that thou maiſt cleave unto him, for he is thy life.*

Matth. 17. 27.

*Notwithſtanding leaſt we ſhould offend them, goe thou to the ſea and caſt in a hook, and take up the fiſh that firſt cometh up, and when thou haſt opened his mouth, thou ſhalt finde a piece of money, that take and give unto them for me and thee.*

Phil. 1. 27.

*Only let your converſation be as becomes the Goſpell of Jeſus Chriſt.*

Amos 4. 12.

*Prepare to meet thy God O Iſraell.*

troubleſom, that in themſelves would not be ſo. Its a great excellency in Phyſicians to know the diſeaſe, and a great degree of wiſdome, for us to know our inordinate affections and paſſions; but we muſt diligently ſearch them out, and uſe our utmoſt endeavours to expell and ſubdue them, ſuch is hope, deſpair, choler, hatred, envy, jealouſie, revenge, cruelty, ſadneſſe or heavineſſe of heart (eſpecially for outward things) compaſſion, fear, &c. but the imbecillity and weakneſſe of man is not able to perform this, eſpecially upon himſelf, for we are by far more able to give good counſell, then to take and uſe it aright our ſelves: Therefore to obtain this true wiſdome to be our guide, we muſt in all humble obedience aske, knock and ſeek for it aright; aske by prayer, knock by repentance, and ſeek by good works and true Chriſtian love and joy, that ſo we may be ſecurely and truly guided to avoid all the weakneſſes, imbecillities and infirmities, that otherwiſe will ſeaze upon us in this life, to our eternall ruin and miſery. Seeing then that our paſſions and naturall affections are our enemies, and that pure wiſdome only is our proper friend and perfect guide, let us a little more cloſely expreſſe and unmask them both. Wiſdome is a regular managing of the ſoul with meaſure and proportion, and it is an equall, pleaſant and ſweet harmony of our judgements, wills and manners, and a conſtant health of the minde,

Pſal.40.1.

*I waited patiently for the Lord, and he inclined unto me and heard my cry.*

Pſal.106.13.

*They ſoon forgot his works, they waited not for his counſell.*

Iſa.25.9.

*Loe this is our God we have waited for him, we will be glad and rejoyce in his ſalvation.*

Sam.2.15.26.

*Behold here I am, let him doe unto me what ſeemeth good unto him.*

Pſal.89.30.

*If his children forſake my Law, and walke not in my judgements.* Ver.31. *If they breake my Statutes and keepe not my commandements.* Ver.32. *Then will I viſit their tranſgreßions with a rod, and their iniquities with ſtripes.*

Pſal.74.19.

*O deliver not the ſoul of thy Turkle Dove unto the multitude of the wicked.*

Exod.23.2.

*Thou ſhalt not follow a multitude to doe evill.*

Numb.11.4.

*And the mixed multitude fell a luſting.*

Prov.24.1.

*My ſonne feare thou the Lord and the King, and meddle not with them that are given to change.* Ver.22. *For their calamity ſhall riſe ſuddenly, and who knowes the ruine of them both.*

Gen.2.18.

*It is not good for man to be alone.*

Matt.4.4.

*Then was Jeſus led up of the*

and is not found in the hands of thoſe that live at their eaſe: whereas the paſſions are the contrary, for they are the furious reboundings, acceſſions and receſſions of folly, violent raſh and unconſiderate ſallies and motions: the offers and effect of wiſdome are as infinite as the paſſions, becauſe the Phyſician muſt have a ſalve for every ſore, which chiefly muſt be compounded of theſe ingredients, true property, inward government of our deſires, a ſweet carriage in all accidents of proſperity and adverſity, a neceſſary obſervation of Lawes, Cuſtoms, and Ceremonies, an inoffenſive converſation with others, and prudence in all affairs, which produceth this effect and fruite, to be alway ready for death, and to be maintained in true tranquillity of ſpirit, which is the Crown of wiſdome and of ſoveraigne good; he then is truly wiſe, who maintaineth himſelfe truly free, and noble, who faſhioneth and fitteth himſelfe to the upright ſervice of Almighty God, living and carrying himſelf before his moſt ſacred Majeſty, with all and in all affairs, upright, conſtant, chearfull, content, and aſſured, attending with one and the ſame foot at things that may happen, and laſtly death it ſelf. The rules of wiſdome are univerſall, and on following them doth our happineſſe (both for our time and our eternity) depend: therefore I will onely name ſome few and leave the reſt to your diligent and carefull ſearch. Firſt beware how thou joyneſt thy ſelf, or attempteſt any thing with the multitude,

*Spirit into the wildernesse, to be tempted of the Devill.*

Joh.6.14.

*And Jesus departed into a Mountaine himselfe alone.* And *c.8. v.16. I am not alone but I and the Father that sent me.* And *c.16. v.32. Ye shall leave me alone, and yet I am not alone, because the Father is with me.*

Phil.4.11.

*I have learned in what estate soever I am in, therewith to be content.*

Eccl.6.9.

*Better is the sight of the eyes, then the wandring of the desire.*

1 Tim.6.9.

*But they that will be rich fall into temptation, and a snare and into many foolish and hurtfull lusts, which drown men in destruction and perdition.*

Eccl.7.3.

*Sorrow is better then laughter, for by the sadnes of the countenance the heart is made better.*

1 Tim.1.8.

*The Law is good if a man use it lawfully.*

Prov.15.2.

*The tongue of the wise useth knowledge aright, but the mouth of the foolish poureth out foolishnesse.*

Psal.50.23.

*To him that ordereth his conversation aright, will I shew the salvation of God.*

Psal.15.5.

*He that doth these things shall never be moved.* And 16.8. *I have set the Lord alwaies before me, because he is at my right hand I shall not be moved.*

Psal.101.2.

*I will behave my selfe wisely in*

titude, for by those floods of errours which flow from them, thou wilt (in all likelihood) be drowned and overthrown, for they are variable and unconstant, allow and disallow the same thing at the same instant: they love not war from any truth, nor peace, for quietnesse, but onely in desire of change: they runne all contrary one against the other, and no time pleaseth them but what is to come; they praise things past, desire things to come, and despise things present: they are usually in their publique mutinies, wholly envious and malicious, without judgement, reason, or discretion. Secondly, beware of solitarinesse, for they are mistaken who thinke it a sanctuary against all vices, and temptations, it's true, against the vices of the world, stirres and disturbances that proceed from without, it is good, but it hath his inward and spirituall assaults, and difficulties: he went into the desart to be tempted of the Devill: to imprudent and unadvised men solitarinesse is dangerous, when we are alone we may entertaine worse company then our selves, therefore we must pray to be defended from our selves. Then beware of too much desiring and rejoycing in prosperity, and of too much dejection and sorrow for and in adversity: these are two dangerous passages in our times, and we had need here to stand close upon our guarde, to order our affairs in perfect wisedome and understandnig: the vulgar and common sort beleeve there is no fight or contradiction with prosperity, that there is no

evill

*a perfect way.* And 119.98. *Thou through thy Commandements hast made me wiser then my enimies.*

Prov.10.19.

*In the multitude of words there wanteth not sinne, but he that refraineth his lips is wise.* And 26. 12. *Seest thou a man wise in his own conceit, there is more hope of a foole then of him.* And 10.14. *Wise men lay up knowledge, but the mouth of the foolish is near destruction.*

Psal.11:.5.

*A good man sheweth favour and lendeth; he will guide his affairs with discretion.*

Prov.23.9.

*Here thou my sonne and be wise and guide thy heart in the way.* And 11.3. *The integrity of the upright shall guide them, but the perverseness of transgressours shall destroy them.*

Deut.12.7.

*And you shall eate before the Lord your God, and ye shall rejoice in all that ye put your hand unto, yea and your household wherein the Lord your God hath blessed you.*

Psal.12.2.

*They speake vanity every one with his neighbour, with flattering lips and with a double heart doe they speak.*

Prov.26.28.

*A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.*

Prov.27.24.

*He that hateth dissembleth with his lips, and layeth up deceit with him.*

evill at all in it, or can proceed from it, wherein they are highly transported with joy, and in affliction they are as much cast down and dejected, in both which their great folly, and want of true wisdome, is plainely showne; for it is the right use that makes either of them, or any outward thing good, or evill, to us: as too much plenty beateth down the Corn, so too much outward felicity doth us hurt and prejudice: Vertue flourisheth by adversity, and prosperity blindeth the truth: but a wise man fitteth himselt for all fortunes, he governs the good, and subdues the evill: presumes not in prosperity, nor despaires in adversity: feareth neither, is not moved with the clamours of the one, nor with the glory of the other. Also beware of company, least thou order not thy selfe wisely and circumspectly in all particulars therein, for as thy behaviour is there, such is thy respect, and honour. I advise thee then in the first place to keepe modestly silent, thereby thou commandest both thy own and others judgements while they expresse and reveale themselves. Secondly, be not peremptory nor obstinate in thy own opinion, for it is indiscretion to condemne all that pleaseth not thy palate. Thirdly, husband well thy knowledge, and rather get new stock then spend the old: let a right understanding guide thee both in reading and hearing or speaking, for it is least to know the History, the Judgement is all. Let thy countenance and shew be open and agreeable to all, thy minde and thoughts

covered

Pſal.26.4.

*I have not ſate with vain perſons, neither will I goe in with diſſemblers.*

1 Cor.10.24.

*Let no man ſeek his own, but every man anothers wealth.* And Ver.33. *Not ſeeking my own profit, but the profit of many, that they may be ſaved.*

Pſal.5.9.

*For there is no faithfullneſs in their mouthes, their inward part is very wickedneſs, their throat is an open ſepulchre, they flatter with their tongues.*

Matth.23.14.

*Woe unto you Scribes and Phariſees hypocrites, for you devour widowes houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation.*

Prov.25.12.

*As an ear-ring of gold, and an ornament of fine gold, ſo is a wiſe reprover upon an obedient ear.* And6.Ver.23. *Reproofs of inſtruction are the way to life.* And Chap.7. Ver.5. *A man of underſtanding ſhall attain unto wiſe counſell.* And Chap. 12. Ver.5. *The thoughts of the righteous are right, but the counſels of the wicked are deceit.*

Prov.22.26.

*Be not thou one of them that ſtrike hands, or of them that are ſureties for debts.* And Chap.11. Ver.15. *He that hateth ſuretiſhip is ſure.*

Eph.5.15.

*See that you walk circumſpectly, not as fools but as wiſe.* Ver.18. *And be not drunk with wine wherein is exceſs, but be*

covered and hid from all. (Here conſider three things: Concealment, in moſt caſes commendable; Diſſimulation, in ſome caſes allowable; and Simulation in all caſes abominable.) Keep thy tongue ſober and diſcreet, and keep thy ſelf ſtrictly to thy ſelf, for innocency and a good conſcience keeps from repentance, and giveth conſtant rejoycing in all conditions. Beware of flatterers, this is the art of diſſimulation and hypocriſie, and theſe men ſtudy to excell in it; theſe ſhew not the teeth untill they bite, they undermine in darkneſs, and then on a ſudden blow up and deſtroy; theſe are wolves in ſheeps cloathing, friends in outward ſhew, but thou mayeſt a little diſtinguiſh them from a friend by theſe and the like marks: Firſt, Flattery reſpecteth for the moſt part its own particular benefit, but true friendſhip ſeeks not the good of it ſelf. Secondly, A flatterer is a looking-glaſſe that receiveth all forms in his judgment, framing himſelf wholly to the minde of him he flattereth. Thirdly, In outward ſhew of friendſhip he hath no moderation, but it is altogether without inward affection. Fourthly, He applaudeth and commendeth all in him, he flattereth, and ſtoopes ſometimes himſelf like a wreſtler, the better to overthrow his companion; whereas a true friend reſpecteth not ſo much how to pleaſe as how to profit, like a good Phyſitian that would by any means cure. Fiftly, If the flatterer doth uſurp the liberty of a friend to reprehend, it is performed after ſuch a ſort and manner,

*filled with the ſpirit.*

Prov.3.23.

*Then thou ſhalt walk in the way ſafely, and thy foot ſhall not ſtumble.* Ver. 24. *When thou lyeſt down thou ſhalt not be afraid, yea thou ſhalt lye down and thy ſleep ſhall be ſweet.*

Matth.10.17.

*Beware of men.*

Col.2.8. *Beware leaſt any man ſpoil you through Philoſophy and vain deceit.*

2 Pet.3.17.

*Seeing that ye know theſe things before, beware leaſt ye alſo being led away with the errour of the wicked, fall from your own ſtedfaſtneſs.*

Matth.5.25.

*Agree with thy adverſary quickly while thou art in the way with him, leaſt at any time the adverſary deliver thee to the Judg, the Judg deliver thee to the officer, and thou be caſt into priſon.*

Prov.24.17.

*Rejoyce not when thy enemy falleth, and let not thy heart be glad when he ſtumbleth.*

Gal.6.10.

*As we have therefore opportunity, let us doe good unto all men, eſpecially unto them who are of the houſhold of faith.*

Nah.1.2.

*God is jealous, and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adverſaries, and he reſerveth wrath for his enemies.*

Amos 4.12.

*Therefore thus will I doe unto thee O Iſrael, and becauſe I will*

as being well obſerved, may eaſily be diſtinguiſhed from a friends reproof. Sixthly, A friend alwaies counſelleth and adviſeth to that which is reaſon, honeſty and duty; but the flatterer to that which belongeth or tendeth to paſſion or pleaſure, and that which is a malady in the minde of the flatterer. Beware of ſuretiſhip, for that bereaves many both of inward comfort and outward eſtate, and is almoſt ever a certain forerunner of ſorrow. Beware of all exceſſe either in diet, ſleep, labour, recreation, apparell, &c. in all things there is a golden mean, which true wiſdome will ſhew you, in which (by the good favour of almighty God) you may ſafely walk, and attain thereby temporall and eternall peace. Beware alſo in chooſing your friends and acquaintances, and doe you tye the knot of friendſhip no harder, but that if it chance to looſe, thou maiſt fairly part; it is very ſafe to be intimate with very few, and thoſe to know firſt very well. Beware of ſuits, the firſt loſſe is commonly the leaſt: Oppreſſe not the poor, nor conclude of any thing raſhly: hate revenge, and delight not in the fall of thy enemy, for that thou thy ſelf art likewiſe mortall: There is a duty due from man in the uſe of all the creatures, with reference of filiall obedience due to our Creator, which concerns every one to ſtudy and perform; for that almighty God is the revenger of the wronged and oppreſſed. Not to particularize any further directions, wherein ſacred wiſdome is alone to guide, which only is the

giſt

*doe this unto thee, prepare to meet thy God O Israell.*

Eccl.7.1.

*The day of death is better then the day of birth.* And Ch.8.Ver. 8. *Wickedneſs ſhall not deliver thoſe that are given to it.*

Pſal.50.6.

*For God is Judg himſelf.*

Eccl.11.9.

*But know that for all theſe things God will bring thee to judgment.*

Heb.9.27.

*It is appointed to all men once to die, and after this the judgment.*

Luk.16.22.

*And it came to paſſe, that the beggar died, and was carried by the Angels into Abrahams boſome: the rich man alſo died and was buried.* And Ver.23. *And in hell he lift up his eyes being in torment.*

Prov.12.28.

*In the way of righteouſneſs is life, and in the path-way thereof there is no death.*

Joh.8.50,51.

*I ſeek not my own glory, there is one that ſeeketh and judgeth; verily, verily I ſay unto you, if a man keep my ſayings he ſhall never ſee death.*

Pſal.26.11.

*But as for me I will walk in my integrity.* And 86.Ver.11. *Teach me thy way O Lord, I will walk in thy truth, unite my heart to fear thy Name.*

Iſa.12.2.

*Behold God is my ſalvation, I will truſt and not be afraid, for the Lord Jehovah is my ſtrength and my ſong, he alſo is become my ſalvation.*

gift of almighty God: I will (by the aſſiſtance of almighty God) conclude theſe preſent Admonitions, with adviſing thee to a conſtant preparedneſſe for death, leaſt our Lord call at a moment when we think not of him, and there be no time given for a poſſibility of repentance. The day of death is the maſter-day, and judg of all our dayes, the triall and touch-ſtone of all the actions of life, then doe we make our great eſſay, and gather the whole fruit of all our labours: Now the uncorrupted ſoul that loved truth, is filled therewith, and the wicked ſoul that loved evill, is converted into it: the firſt acted the part of Heaven, and now receives his purity: the latter acted the part of hell, and now receives his corruption. The whole ſtudy of wiſdome is to learn to die well; and he hath not ſpent his life ill, that hath learned it: to die is the work and learning of all our life, and the chiefeſt thing and duty of life: He ſhoots not well that looks not on the mark: and he cannot live well, that hath not a watchfull eye on death: the ſcience of dying is the ſcience of liberty: the way to fear nothing is to live well, contentedly and peaceably: without this knowledge, there is no more pleaſure in life, then in the fruition of that thing which we alwayes fear to loſe, principally and chiefly then let us be ſure that our ſinnes die before us, this is the ending life before death, and the way to die rejoycing, willingly, contentedly, voluntarily. A good and a well ſetled ſoul, doth attend death ſweetly

and

Prov.28.13.

*He that covereth his sins shall not prosper, but who so confesseth them shall have mercy.*

Phil.1.21. *For to me to live is Christ, and to die is gain.* Ver.22. *But if I live in the flesh, this is the fruit of my labour, yet which I shall choose I wot not, for I am in a straight betwixt two having a desire to depart and to be with Christ which is farre better.*

Rom. 6. 7. *He that is dead is freed from sinne.*

Rev.4.14. *Blessed are the dead which die in the Lord.*

Psal.112.7. *He shall not be afraid of evill tydings, his heart is fixed trusting in the Lord.*

Psal. 48. 14. *For this God is our God for ever and ever, he will be our guide even unto death.*

Psal.89.48. *What man is he that liveth and shall not see death, shall he deliver his soul from the hand of the grave?*

Psal.40.8. *I delight to doe thy will O God, yea thy Law is within my heart.*

Matth.6.10. *Thy will be done in earth as it is in Heaven.*

Deut.4.9. *Onely take heed to thy self, and keep thy soul diligently, least thou forget the things which thy eyes have seen, and least they depart from thy heart all the dayes of thy life, but teach them thy sonnes and thy sonnes sonnes.*

Luk. 21.34. *And take heed to your selves, least at any time your hearts be overcharged with surfeting and drunkennesse and cares of this life, and so that day come upon you unawares.*

Eccl.9.12. *For man also knoweth not his time, as the fishes that are taken in an evill net, and as the birds that are caught in the snare, so are the sonnes of men snared in an evill time, when it falleth suddenly upon them.*

Mark.13.35,36,37. *Watch ye therefore, for ye know not when the master of the*

and patiently, as a thing naturall, inevitable, reasonable; contemns it as a thing indifferent and of no great importance: desires and seeks after it as the only haven of rest from all the torments of this life, yea and a very great gain: to fear death and love life (excesse in either) is vanity; for that life is the preparation for death, and death is the liberty from the slaveries of life, which were it held from us we should blame nature, and follow it as much as now we fly it. It is the passage to our friends that are gone before us, and those we leave behinde shall shortly follow: It is the undoubted will and appointment of our good Creator, which we ought alwayes to obey and perform with great rejoycing, knowing that it is best for us: This is not to be thought the work of a day, or of our latter dayes, but of all our dayes: The way to die well is to die daily, and to have hourly meditations and preparations befitting our dissolutions. He that often thinks of death, can hardly die ill, but from a negligent and unprovided death, good Lord deliver us, *Amen.* These words, or to this effect, doe the holy Scriptures plainly shew, that they will say after

*houſe cometh, at even, or at midnight, or at the Cock-crowing, or in the morning: leaſt coming ſuddenly he finde you ſleeping; and what I ſay unto you, I ſay unto all, watch.*

Jer.30.38. *They are mad upon their Idols.*

Prov.30.2. *Surely I am more bruitiſh then any man, I have not the underſtanding of a man.*

2 Chr.30.10. *So the poſts paſſed from City to City, through the Countrey of Ephraim and Manaſſes, even unto Zebulon, but they laughed them to ſcorn and mocked them.*

Matth.25.46. *And theſe ſhall goe away into everlaſting puniſhment, but the righteous into life eternall.*

Pſal.9.16. *The Lord is known by the judgments which he executeth, the wicked is ſnared in the works of his hands.*

Prov.1.30,31. *They would none of my counſell, they deſpiſed all my reproof, therefore ſhall they eat the fruit of their own way, and be filled with their own devices.*

Prov.11.3. *The integrity of the upright ſhall guide them, but the perverſneſſe of tranſgreſſors ſhall deſtroy them.*

Ezek.18.25. *Ye ſay the way of the Lord is not equall: hear now O houſe of Iſrael, are not my wayes equall, are not your wayes unequall?*

Hoſ.14.9. *Who is wiſe and he ſhall underſtand theſe things, prudent and he ſhall know them, for the wayes of the Lord are right, and the juſt ſhall walk in them, but the tranſgreſſors ſhall fall therein.*

Pſal.45.10. *Forty years long was I grieved with this generation and ſaid, it is a people that doe erre in their hearts, and they have not known my wayes.*

Prov.16.10. *Every one that is proud in heart, is an abomination to the Lord.*

Prov.11.4. *Riches profit not in the day of wrath, but righteouſneſſe delivers from death.*

1 Cor.11.31. *And they that uſe this world as not abuſing it, for the faſhion* after death, who in their life time neglected or contemned theſe and the like holy and religious duties before mentioned, and omitted a conſtant care and watch over their thoughts words and deeds, nay over the very inclination of their ſpirits, thereby forſaking a wiſe and due preparation, and contemning the onely good and eternall bliſſe of their change and immortality: We mad men (or without ſenſe or underſtanding) eſteemed the life of theſe (that is of the juſt) to be madneſſe, and their end without honour: and behold how they are now reckoned among the children of God, and their Lot is among the Saints, therefore we have erred from the way of truth, and the light of his juſtice hath not ſhined unto us, neither hath the Sunne of underſtanding riſen unto us; we have wearied our ſelves in the way of iniquity and perdition, and have walked in difficult wayes, and have not known the way of the Lord: What hath our pride profited us, or what the oſtentation of our riches benefited us, all which is now paſſed away as a ſhadow, like a po or ſhip, or bird that fl eth, of whoſe paſſage there remains no ſigne:

*of this world passeth away.*

1 Chron. 29. 15. *Our dayes on the earth are as a shadow, and there is no abiding.*

Job 14. 2. *He cometh forth as a flower and is cut down, he fleeth as a shadow and continueth not.*

Prov. 10. 7. *The memoriall of the just is blessed, but the name of the wicked shall rot.* And 11. Ver. 5. *The wicked shall fall by his own wickednesse.*

Psal. 9. 17. *The wicked shall be turned into hell.*

Psal. 50. 21. *These things hast thou done and I kept silence, thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thy eyes.* And Ver. 22. *Now consider this you that forget God, least I tear you to pieces and there be none to deliver you.* To God alone be glory for ever. *Amen.*

so we were born, and presently ceased to be, and have left behinde us no signe of vertue, but are consumed and spent in our own malignity and wickednesse, without hope or possibility of redemption. Thou that restest thy self, and putteſt thy trust in worldly and humane wisdome, without keeping a constant eye upon the providence of God, with a joyfull submission to his Laws and commands: while thou hast time consider, and the good Lord give thee saving wisdome and understanding.

There is much wisdome and counsell in the *Apocripha* and in the *Proverbs*, and sayings of wise and devout men. *Seek and thou shalt finde. You aske and receive not because you aske amisse.*

Children

Prov.2.6.

*For the Lord giveth wisdome, out of his mouth cometh knowledge and understanding.*

James 1.5. *If any of you lack wisdome let him aske of God, that giveth to all men liberally and upbraideth not, and it shall be given him.*

1 King.3.9. *Give thy servant an understanding heart (O God) to judge thy people, that I may discern betwixt good and bad, for who is able to judge this thy so great a people!* Ver.10. *And the speech pleased the Lord, that Solomon had asked this thing.* Ver.11. *And God said unto him, because thou hast asked this thing, and hast not asked for thy self long life, neither hast asked riches for thy self, nor hast asked the life of thy enemies, but hast asked for thy self understanding to discern judgment,* Ver.12. *Behold I have done according to thy word: loe I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.* Ver.13. *And I have also given thee that which thou askedst not, both riches and honour, so that there shall not be any among the Kings like unto thee all thy dayes.* Eccluſ.7.36. *Whatsoever thou takest in hand, remember the end, and thou shalt never doe amisse.*

Children this is only my gift of Advice to you, hinting some part of duty, which by the blessing of almighty God you may in practice make out better; with this I humbly pray the Lord give you understanding in all things: for it is not in my power, I cannot give you wisdome, it is only by the true performance of duty to be obtained, as the gift of God.

# *A generall Diſcourſe of Religion.*

IT's too much ( God knowes ) the manner of Chriſtians, to owe their Title meerly to the Font, Education or Countrey; their primitive principles much ſatisfying their proceeding devotions; whereas Grace and reaſon beſt confirms Chriſtianity; by which we are taught not to hate, but pity thoſe of carnall and corrupted belief, heartily endeavouring their better reformation and inſtruction. Chriſtianity being largely ſpread, and divided, and many profeſſors fallen from the native beauty, and true belief thereof; wherefore we muſt be very wary to preſerve and practiſe it in the primitive integrity, which our Saviour and his Apoſtles taught, the holy Fathers and Martyrs have confirmed; and take heed we imitate not the ancient Pagans, contemning a pure truth for a poor profeſſion: I doe not herein diſſwade from a juſt and pious reformation, well knowing, it's better to avoid then detain a corrupted principle, in which ( the humble and ſincere heart ) the Almighty guideth and will deliver from thoſe evils and corruptions, which ( I fear ) in ſome ſort poſſeſſe both reformations and reformers, either from too much ſelf-inclination or advantage: therefore I take it not unfitly warned from violence or warre, onely for Religion or belief; for whatſoever one hath framed or beleeved, another may likewiſe frame and beleeve: therefore hereſies will ariſe, ſo we reade, but not that they will be quite aboliſhed: there are ſchiſmes and diviſions in all Religions, but a wary combatant may lye unvulnerable under the true buckler of faith: where reaſon cannot, faith muſt lead the way, which is not only above, but ſometimes againſt it alſo: how neceſſary then is the contemplation of the attributes of the Almighty, his wiſdome, eternity, mercy, *&c.* which never admits us to be alone or ſolitary; which is a ſweet companion, a conſtant reſt, repoſe and comfort. Reaſon and wiſdome are co-partners, and jewels to be earneſtly ſought for, whereby we learn to read the book of the Creatures, and therein to behold the infinite bounty of our Creator.

*Natura nihil agit frustra.*

*Caſt out the glorious likeneſſe of thy reaſon,*
*To finde the truth both in and out of ſeaſon;*
*To finde the ſacred webb that Nature wove,*
*Circle from center to the ſeat of Jove:*
*Search all thoſe ſimple Hieroglyphs that read*
*Thoſe ſecret pathes wherein her ſteps do tread.*
*That was our Makers Character to lead us,*
*To trueſt comfort, had not ſinne deceiv'd us,*
*And blotted out that bleſſed guiding art,*
*That now the moſt we know is ſcarce a*

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*Yet mercy hath allowed us to ſearch,*
*That pains and reaſon ſome ſmall part may reach.*
*Search while thou wilt, and let thy reaſon goe,*
*To ranſome truth even from th' Abyſs below,*
*Rally the ſcatterd cauſes, and that line*
*Which nature twiſts, be able to untwine:*
*It is thy Makers will, for unto none*
*But unto reaſon, can he here be known:*
*The Devils know him, but thoſe damned meteors*
*Build not his glory, but confound his creatures:*
*Teach my endeavours Lord thy works to read,*
*That learning them, in thee I may proceed;*
*Give then my reaſon that inſtructive ſleight,*
*Whoſe weary wings may on thy hands ſtill light,*
*Teach me to ſoar aloft, yet ever ſo,*
*When near the Sunne, to ſtoop again below:*
*Thus ſhall my humble feathers ſafely hover,*
*And though near earth, more than the Heavens diſcover.*
*And then at laſt, when home-ward I ſhall drive*
*Richly with the ſpoiles of nature to my hive,*
*Then will I ſit, like that induſtrious fly,*
*Buzzing the praiſes which ſhall never die;*
*Till death abrupts them, and ſucceeding glory,*
*Bids me go on in a more laſting ſtory.*

Naturall actions are much beyond our reaſon, and Man is an epitome and compendium of all the terreſtriall creatures: There are two books that diſcover our Maker to us, *viz.* holy Writ and Nature; thoſe which never heard of one, have diſcovered him in the other: the Almighty very much walketh in the path of reaſon, when otherwiſe, it is a miracle; for nature is (as it were) the Art of God. The abſolute and incomprehenſible providence of the Almighty, is the diſpoſing of all things, that appoints our heirs, and doth the works falſly aſcribed to Fortune.

Bleſſed are thoſe praying conqueſts of the objecting doubts in Divinity: the devil will never end thoſe diſputes while we are in his Principality: but while we build up our reaſon, he endeavoureth to pull down our faith: There are ſeverall ſorts of hainous blaſphemies, but an Atheiſt playes at all, and at once denies there is a God. I beleeve there is many an accepted faith, which cannot endure fire and faggot, and know not but Countries and particular perſons too may have their tutelar and protecting Angels: nor that the Saints departed may not know the paſſages of their friends on earth, for that it is ſaid, at the converſion of a ſinner the Angels of Heaven rejoyce; for being that man is not only in the bulk and lump of the creatures, but lives the life of plants, animals and ſpirits, it is a

mighty priviledge and favour from our Creatour, and may be a hierogliphyck of supernaturall knowledge. The mistery of the Creation is very great, but more particularly of man: at the bare word the creatures were made of nothing, but man was first made of earth, and afterward the Image of his Maker by more sacred institution: therefore he must not doate of life, nor fear to die; for to be too sensible of life, and hopelesse of death becomes no man, much lesse a Christian: for although death soon layes our honour in the dust, and changes us from commanding men, into submission to the beasts, yet we (that is our souls) are immortall, and (if not our own faults) not subject to so vile allotment. I cannot finde life worth the wish, unlesse thereby we may serve our Maker, and therein profit or promote our blessed eternity: but if our sinnes grow numerous with our hours, and so outgrow our despised repentance, where is then that profit of our many years? therefore it is, that there is a secret end, and bottom of our dayes, his wisdome hath determined them: his waking providence doth fulfill them, wherein the spirits, our selves, and all the creatures of the Almighty, in a secret and undisputed way, perform his pleasure: Another hand twines the thread of life, than that of nature,

Lucan. *Victurosq; Dei celant ni vivere durent,*
*Fælix esse mori* ——— ———

We'are all deluded, vainly searching wayes
To make us happy by the length of dayes:
For cunningly to make's protract this breath,
From us is hid the happinesse of death.

To avoid death, in a miserable life, is Christian fortitude: it is a very great blessing, that although the weakest hand may take away our life, yet the strongest cannot deprive us of death: for seeing this corrupted life cannot be without sinne, happy is death that puts an end to it: the devill therein was deceived; for that his envy in bringing us into sinne, hath (by the Almighty mercy) likewise brought upon us naturall death, whereby we are freed and secured both from him and it. Now our certain and eternall habitations, are those incomprehensible scituations, Heaven and Hell, which none define or tell what and where they are, a negative is the best we have; *Eye hath not seen, nor ear heard, nor can mans heart conceive*: but Heaven, may be, the satisfaction to the soul, wherein it desires neither addition nor alteration: and the unsatisfied knowing appetite after vanity, may be said a hell: therefore let us fear the Almighty, but not be afraid of sinne; let rather his mercies make us ashamed of our sinnes, then his judgements afraid thereof. I think few are scared into Heaven, they goe the fairest way that would

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ſerve the Almighty without a Hell: thoſe mercenaries that crouch unto him for fear of Hell, though they terme themſelves the ſervants, are indeed, but the ſlaves of the Almighty. The ſeverall afflictions of the Saints are improved, and doe prove the ſecret favours of the Almighty: it is a ſingular piece of wiſdome, to diſtinguiſh the juſtice of the Almighty from his mercy, and not mince all theſe his mighty attributes, who is merciſull to all, and better to the worſt then the beſt deſerve, the moſt perfect actions on earth having no title or claim to Heaven, for while we keep guard againſt one vice, we commonly lye open to the attempts of another. I like not that opinion, which tieth ſalvation to the pale of any Church, leaſt we erre as much in our own, as in anothers judgment: We are commanded not to judg any but our ſelves; and ſaving humility caſts us loweſt, and will make us acknowledge our unworthineſſe, ſo much, as to bring up the rear in Heaven. Charity is a heavenly and abſolute vertue; the true effect whereof, giveth Almes more out of obedience to the Almighty, than out of commiſeration on our brother; for his ſake that enjoynes it, rather than for his that asks it. He that relieveth out of bowels of compaſſion only, doth it only for his own ſake, and perhaps becauſe it may be his own caſe, which is a ſiniſter and politick charity: this duty extends into all the wayes of doing good, both to ſoul and body, and by well inſtructing others upon an opportunity of charity, we perform a double duty: to be reſervedly a niggard in this part of goodneſſe, is the moſt ſordid piece of covetouſneſſe, and in ſome ſort more contemptible than pecuniary avarice. No man can juſtly judge another, becauſe no man can juſtly know another, nor truly himſelf: *Adams* faith could not convince himſelf of murther, untill *Cain* actually ſhewed it upon his brother. A contemplative and ſolitary life, avoideth many common and publike temptations, yet hath the devill ſuch advantage, through our corruption, that if we doe not with all valour and watchfullneſſe, reſiſt both our ſelves and theſe allurements even in our moſt retired thoughts, we ſhall thereby become the moſt abject piece of mortality. Divine dreames are moſt happy entertainments of reſt, thereby the ſleeping of the body may be the waking of the ſoul. Therefore thus

Acts 10.35.

*My ſlumbring brain foretells the night,*
*Me ſafely guard, thou God of might;*
*Let not my ſinnes, that raging ſwell,*
*My bleſſed Tutelar expell;*
*But let thy works that once were good,*
*Have from thy grace their daily food:*
*Let not my ſinnes black as the night,*
*Eclipſe the luſtre of thy light;*
*Thou art my everlaſting yeares,*

*Where thou art, nought but day appears:*
*Thou to whom both day and night,*
*Make an individuall light,*
*Guard me from that ſecret power*
*That would thee and thine devour:*
*Let no dreames my head infeſt,*
*But ſuch as will me wake more bleſt,*
*While I doe reſt, my ſoul advance,*
*My ſleep let be a holy trance;*
*That waking I may riſe from reſt*
*With ſacred thoughts and knowledge bleſt,*
*And with as active vigour runne*
*Therein, as doth the nimble Sunne:*
*Death ſeems a ſleep, O make me tell*
*How ſleep and death doe paralell.*
*And joy as much to lay my head*
*In grave, as in perfumed bed:*
*But Lord, both ſleeping and awake*
*My ſoul into thy arms re-take;*
*And though it be, ſince thence it came,*
*Polluted with my bodies ſhame,*
*Yet doe not Lord thy own decline,*
*Thou art our God, and we are thine:*
*And thus aſſur'd, behold I lie*
*Securely, or to wake, or die.*
*Here, I a Pilgrim, can but call,*
*At every ſtage, muſt reſt or fall.*
*O come that hour, when thou ſhalt pleaſe*
*Which is my everlaſting eaſe;*
*And then convert beyond all meaſure,*
*My ſoul, into thy perfect pleaſure.*

Amen.

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Doſt'

## *Reaſon.*

DOſt' reaſon why when youth and ſtrength is paſt
In foul tranſgreſſion 'gainſt thy Makers Lawes,
That fainting age when life is near at laſt
Should obtain pardon, is there any cauſe.
Though true repentance never be too late,
It's rarely true that's of ſo ſhort a date:
And if not true, then woe unto thy ſinne,
It's no repentance then of leaſt accept,
Great need of penitence ſo ſoon as ſinne.
So ſoon as wearied wombe her charge hath left,
Then we that would true comfort have in death,
Had need prevent betime, repent with breath

## *The ten Ages.*

MY little Infant patient be and ſtill;
In Childhood meekneſſe muſt command thy will,
Youth be thou temperate, and let man-hood be
Acted in prudence and humility:
Man-hood is made for labour, and as health
Is gain'd by conſtant action, ſo in health,
True fortitude, in man-hood claims a part,
And watchfullneſſe, is ground for every art,
True juſtice, and ſound judgment, merit praiſe,
That we in wiſdome may conclude our dayes.

## *The Metaphor.*

WHo enters firſt a new Plantation,
Muſt wander, yet oppoſe temptation,
And paſſing *Jordan* muſt ſuppreſſe the flood
Of wickedneſſe, and muſt protect the good:
Next chaſtly he, muſt labour a Plantation,
Planting good fruit fit for a habitation;
Then he muſt nouriſh and preſerve the ſame,
Leaſt wilde devouring beaſts deſtroy the frame:
Then make good Laws, which right to all doe give,
Whoſe execution maketh for to live.



XUM

## *Humility.*

IN marriage and in ſingle life it's beſt,
'under thy fortune, or eſtate to live;
So thou command'ſt it, not it thee; and reſt
is never found, where men and women give
Themſelves to thoughts of vain ambition,
and would themſelves, and children, raiſe up high,
They are deluded by the vain tradition,
that it is good; for it is bad; and nigh
To ſad deſtruction: thus we ſee, full oft,
that pinnacles, and lofty topps are torne:
And fond conceits of ſoaring high aloft,
are alwayes ruin'd, vexed, and forlorne
With thoſe that waver; toſt with every winde;
who on true providence unſetled be:
Whoſe miſeries are form'd of every kinde:
but peace is hand-maid to humility.

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*BLeſt is the man whom God doth teach,*
*his precepts ſecretly:*
*To whom his ſacred arm doth reach*
*beyond falſe ſophiſtry.*
*To whom dark ſilence learned hath*
*from the eternall grace,*
*The perfect walk in ſacred path,*
*which ſinne doth not deface.*
*To whom true mercy doth confute*
*the vanities of men,*
*Who doe contend in much diſpute,*
*how God to ſerve and when.*
*This precious pearl who hath obtain'd,*
*and this ſelected ſtone,*
*The perfect way hath cleerly gain'd*
*To ſerve the holy one.*

*Why*

# *Why Sinne is forbidden and Righteouſneſſe commanded.*

THe true reaſon why almighty God is offended with ſinne, is not becauſe thereby we wound his ſacred perſon, but becauſe thereby we deſtroy our ſelves, by unfitting us, and making our ſelves uncapeable of his mercy prepared for the works of his own hands, whereby onely is our ſalvation. So his commands of obebience to his ſacred Laws, is not out of any gain or benefit to himſelf, but from his willingneſſe and deſire of our eternall life, and that therein his ſaving mercy may be ſufficient for our ſalvation: ſo then, the whole benefit of avoiding evill and doing good, is principally and chiefly to our ſelves. *Pſal.* 50.9,10,11,12. *I will take no bullock out of thy houſe, nor hee-Goat out of thy foldes, for all the beaſts of the foreſt are mine, and ſo are the cattell upon a thouſand hills: I know all the fowles upon the mountains, and the wilde beaſts of the field are in my ſight. If I be hungry I will not tell it thee, for the whole world is mine, and all that is therein.*

The chief drift and end of all divine inſtruction is, to admoniſh and lead us to upright holineſſe in life and converſation, which is the certain path of eternall peace.

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*THrice bleſt is he whoſe Name is writ above,*
*That doeth good, though gaining infamy,*
*Requiteth evill turns with hearty love,*
*And wreaks not what befalls him outwardly:*
*Whoſe worth is in himſelf and onely bliſſe,*
*In his pure conſcience that doth nought amiſſe;*
*That planteth treaſure in his ſpotleſſe ſoule,*
*And vertuous life his treaſure doth eſteeme;*
*That doth his paſſions maſter and controule,*
*And yet true Lordly manlineſſe doth deeme,*
*That from this world himſelf hath clearly quit,*
*Counts nought his own but what dwells in his ſpirit,*
*So when his ſpirit from this vain world doth flit,*
*It takes all with it whatſoever was dear*
*Unto it ſelf, paſſing in quiet flit,*
*As kindly ripened corn dropps from the ear,*
*And heeding nought what idle folk doe ſay,*
*He takes his own and ſtilly goes away.*

D. More.

The

# *The Life and Death of* E.M.

AS by the fruit the Tree is plainly known,
So by thy Vertues are thy Parents ſhown,
Perſons of quality, knowledge, and eſtate,
Thereby more fit, true duty to relate,
To God, their Countrey, and to each degree,
That *Adams* off-ſpring are by pedigree.
Thy Infancy, thy Child-hood, and thy years
Well nigh till Twenty one, was without fears
Of marriage-troubles, whence thou took thy flight,
To Governours and Parents great delight,
With whoſe conſent, whoſe charge, and pious care,
Into like pious family, you were
Planted by marriage, where did grow like he
That bore like fruit that well appear'd in thee.
Thy firſt-born Childe from accident unknown,
Abortive was, or was an Embryon:
Nine more thou hadſt into the Church baptiz'd,
Five thee ſurvive, Four be immortaliz'd:
One more is gone the path of mortall race,
The reſt rejoyce in hope to ſee thy face:
Thy Ninth and laſt born childe our gracious God
Did friendly free thee of, but oh his rod,
Some ten dayes after; (for my ſinnes I fear)
Took thee to joy, left me to labour here;
Labour I will, but only in his ſtrength
Is all my joy, all my eternall wealth:
About ſome Thirty three was all thy age,
Thy worldly trouble and thy pilgrimage:
Thy five dayes ſickneſſe needs I muſt relate,
As rareſt pattern fit to imitate;
What thanks for grace in thy child-bearing pain,
What humble yeelding unto death again;
What free ſubmiſſion to thy Fathers will,
Either to die, or wait his pleaſure ſtill.
What ſorrow for to hear of ſhedding blood,
What fear leaſt warre ſhould doe more hurt than good:
So that thy faith, thy promiſe-bearing-pain,
Confirmes our hope, our hope to meet again.

Another

## Another thus.

*IN Infancy thou wert of humble ſpirit,*
*In Youth thy love to piety did merit;*
*In Womans years, thy neighbours truly ſpeak*
*Thee ſober, modeſt, ſtudious and meek.*
*Loving true peace, and all that loved good,*
*In Charity relieving poor with food;*
*Zealous in duty to thy gracious God,*
*Feeding with joy upon his ſacred word;*
*This as thy years increaſt did daily grow,*
*To high perfection both in deed and ſhow:*
*See that when death firſt had his licence given*
*From thy Creatour by decree of Heaven,*
*He ſtood at diſtance, onely ſhew'd his dart,*
*To ſee if fear would make thee ſhrink the ſmart,*
*But finding ſtill the Roſes white and red,*
*Adorn thy face, as they were cuſtomed,*
*The ſecond day he nearer doth advance,*
*Adds ſorer ſickneſſe, as his further ance,*
*And finding ſtill thy firm undaunted faith,*
*The third day ſhewes his much enraged wrath,*
*The fourth day, ſeeing that no worldly deare,*
*Could change thy Chriſtian courage into feare,*
*The fift and laſt to the utmoſt of his power,*
*Without his ſting, produc'd the fatall hour.*

---

## *To the Soul.*

IMpale thy ſelf (my ſoul) and circle in
thy wandring thoughts from worldly vain deceits
Which maketh errours; covereth her ſinne,
And perywiggs with fraud her baſe retreats,
Darkens the knowledge, and bemiſts the eyes,
Guilding the pit-falls of her vanities.
And let thy towring fence aſcend more high,
Then doth the panting ayre, or feathered wing,
So that the Prince thereof may not come nigh,
To ſcale the batlings, or diſturb within,
But let thy ſacred ſoul moſt freely breath
It ſelf in Heavens joyes, though thou beneath.
And keep out from thy peacefull Paradice,
All proud and haughty thoughts, which make thee ſeem
Better then others, in thy darkned eyes,

When leaſt of others thou thy ſelf ſhould'ſt deem,
And take unto thee, infant humble bliſſe:
For of ſuch vertue, the true Kingdome is.
Keep out from hence all covetous avarice,
For that's a partner with the proud diſdaine:
That eggs thee on to caſt off all advice,
And makes thee throw off godlineſſe, for gain,
And take unto thee goods moſt juſtly got,
Uſing this world as if thou uſed it not.
Take heed of ſetting up an Idoll here,
For that's ſoon done before thou be aware.
Take heed of prizeing any thing ſo deare
As thy own maker: fear and have a care,
Serve thy own Maker: thy own God alone,
Serve, fear and love him, for he's onely One,
Three Perſons yet one God, our Maker is,
So holy Scriptures teach us to believe,
The Father, Sonne, and Holy Ghoſt it is;
True faith the confirmation doth us give:
No other true belief of Heavens wayes,
Can man make out unto his Makers praiſe.
Take to thy ſelf, and truly put in uſe,
Thoſe ten moſt bleſſed Precepts, *Moſes* gave
From our Creatour, which men much abuſe
By falſe conſtruction, thinking for to ſave
Thereby their treſpaſſes, but alas it's vaine
To think the ſoul can live, where ſinne doth raigne.
Miſguided conſcience, often guides us wrong;
Yet we no better guide then conſcience have,
If it be guided right, by true and long
Practice of piety, prayer, and counſell grave,
For our good Maker, the true humble heart
Truly converts, and teacheth him the Art.
Bleſt and for ever prais'd be God alone,
Which gives us comfort, notwithſtanding ſinne,
And hath a ſtore of mercies of his owne,
A fountain for the ſoul to waſh it in,
That in the merits of his onely Sonne,
Our ſouls appear free'd from corruption.
Then caſt off from thee every ſinfull thought,
And all appearances that evill be,
What er'e it is, though ner'e ſo deerly bought,
If it but move to ſinne, caſt it from thee,
And let thy pious prayers, and humble ſoul,
Thy earthly paſſions, and thy ſinne controule.
Keep out by thy impal'd and circled guard,

Hopes

Hopes in rebellion, or by feats of armes:
Let civill warre, for no hopes or reward,
Move thee to trample on thy neighbours harmes;
But pity all diſtreſſed, and well know
The ſword's abus'd; ſeldome reforms, below.
And keep from thee all idle wandring wayes,
That have no end in motion, tend to nought,
When men ſeek nothing; ſo they ſpend their dayes,
In vain conceits, moov'd by a wandring thought,
And being empty of all good within,
The Devill ready is, to fill with ſinne.

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## *Civill Warre.*

*FLy Civill warres; what's good, they oft undoe,*
*Peace is my Alpha and Omega too,*
*I'truſt none hurts me, for why, none I hate,*
*I wiſh all peace, leaſt all repent too late:*
*Neuters are fitteſt men, th'unbyaſſ't life*
*Makes a fit judge, to end debate and ſtrife,*

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*Demeanours*

# *Demeanours in ſeverall Accidents and Occaſions.*

*Life,* — With Life remember Death, and ſoon commence,
to love thy Maker and his providence.

*Health,* In Health take Phyſick, Peace provide for Warre,
*Peace, War.* fly all exceſſe and fly the Civill jarre.

*Sickneſſe.* In Sickneſſe ſorrow not, but know it's beſt,
in thy Creatours providence to reſt.

*Sorrow.* When Sorrowes doe poſſeſſe thy troubled ſoule,
take heed thy will doe not thy God controle.

*Joy.* Take heed of too much joy, and laughing much,
true ſerious thoughts doe leave a better touch.

*Affliction.* In all Afflictions while thy time doth runne,
with true content ſay, Lord, thy will be done.

*Single life.* There's great temptation waits a Single life,
more outward eaſe oft brings more inward ſtrife.

*Marriage.* Weddings like winter Sunne at noon-ſhine bright,
but often clouds appear, and ſudden night.

*Diſcourſe.* In thy Diſcourſe take heed of ſpeaking more
then thou thy ſelf know'ſt to be true before.

*Diſpute.* Opinionated men in their Diſpute,
rather themſelves then others doe confute.

*Travell.* Uſe words to get their ſpeech; but mark thou well
their Laws and Cuſtoms, and what doth excell.

*Study.* In cloſet Study where no eye doth ſee,
remember God, and thy eternitie.

*Forraigne Countrey.* If thou from home to Forraign parts be call'd,
take heed thou be not in their vice enthral'd.

*Diſtreſſe at ſea.* When raging ſeas oppreſſe thy trembling barke,
Saints have their haven, Doves their *Noah*'s Arke.

*Wretchedneſs.* Thrice wretched he that humane Lawes
muſt force to doe the right he knowes.

*Sinne.* Thy ſoul from ſinnes infectinn ſave,
leaſt ſinnes doe cry, and crying have.

*Affectedneſs.* Affectedneſſe in carriage needs muſt gain,
eſteem of ſhallow, idleneſſe, and vain.

*Soberneſſe.* A ſober carriage if apparell ſute
ſpeak grounds of wiſdome, gain a good repute.

*Creature.* Take heed the Creatures have not cauſe to cry
at thy miſuſing them, and cruelty.

*Earth.* Poſſeſſe ſo much of Earth, from more refrain
then thou canſt order to eternall gain.

*Reſt.* What helps not hinders, what doth not aſſiſt,
is enemy to thy eternall reſt.

To write or ſpeak, more to affect the minde
then guide the ſoul, is folly unrefin'd. *The minde.*

If minde and ſoul, be from a ſacred word,
both joy'd and taught, ſuch teaching is from God. *Teaching.*

Ill's onely ill, and good is onely good,
their conſequences muſt be underſtood. *Good and Evill.*

Is ought worth ſinfull getting, when we ſee
our ſeeming comforts ſcarce laſt ſeventy? *Gettings.*

Be not too jocund when the Sunne doth ſhine,
for ſuddenly it's noon, and muſt decline. *Vain joy.*

In all tranſactions underneath the Sunne,
hence is true comfort, that God's will done. *Comfort.*

While we walk worthy of our Makers praiſe,
our peace is ſound, in good, or evill dayes. *Good life.*

Who laden much with earth can walk upright,
with leſſer load may ſurely walk more ſtreight. *Upright walking.*

Thrice happy want, and grief, and low degree,
you are the living way appointed me. *The Way.*

By Hiſtory learn how to act thy part,
and wiſely know thy predeceſſors Art. *Hiſtory.*

What hath been is, and what is may be done,
Wiſdome ſaith, Nothing's new under the Sunne. *Nothing new*

To read the ſtory, and thereof to ſpeake
without the practick part, ſhews judgment weak. *Practice.*

Thy own corrupted nature's ſure to blame,
then what ſuits moſt therewith is moſt the ſame. *Nature.*

Our curſed ſinnes doth reaſon ſo deface,
that ancient cuſtome much uſurpes her place. *Reaſon.*

When without pains we leave accuſtom'd ſinne, *Cuſtome.*
Then Leper change thy ſpots, and More thy skinne.

If Friends prove foes, and ſince it muſt be ſo, *Friends unkinde.*
be linkt no faſter then thou maiſt let goe.

Death, thou haſt parted us, but we ſhall meet, *Friends death.*
beyond thy power, each others bliſſe to greet.

Though worldly buſineſſe us divide a farre, *Imployments.*
yet in Gods ſervice we united are.

Give no offence, paſſe by affronts, for why *Affronts.*
it's wiſdoms counſell, wiſe men paſſe them by.

Anger, is open to the greateſt harme, *Anger.*
it armes thy foes, and doth thy ſelf diſarm.

Doe right to all without Law, or offence, *Law.*
thy common Law, let be good conſcience.

Sue not at Law, untill thou'ſt throughly tri'de *Suites.*
(to get but near thy right) all wayes beſide.

If thou be call'd thy judgment for to give, *Judgement.*
remember God, that judgeth right, doth live.



He

*Family.* He that a wife, or family controuls,
ought laſt to feed their bodies, firſt their ſouls.

*Exall living.* From trueſt principles of filiall love,
are all the motions of the holy Dove.

*Devotion.* In daily duties, and devotion due,
be conſtant, fervent, and thy words but few.

*Sabboth.* Make not the Sabboth ſhorteſt of the ſeaven,
but ſtrictly keep it, morning, noon, and even.

*Publike Faſts or Feaſts.* In publike duties, publike faſts or feaſts.
for publike preſidents; keep them at leaſt.

*Private Faſts.* When thou (as is moſt fit) ſet'ſt dayes apart
to humble thee, doe it with all thy heart.

*Change.* In all the change that to this life is due,
change onely *Adam* old, for Adam new.

*Sacraments.* The bleſſed Sacraments ought for to move
thy ſoul, to tears of thanks, in trueſt love.

*Attending the Word.* By ſacred preaching the true heavenly Word
is offer'd us, felt, heard, and underſtood.

*Duty.* To all the creatures ſeverall rights, it's fit
to give their due, as we will anſwer it.

*Love to God.* Convert thy ſoul, and ſee thou doe not move
for hope or fear, but ſerve in trueſt love.

*Meditation.* Our duty to our God i'le not relate,
Heavens joyes, hells torments, ſee thou meditate.

*Prayer.* In prayer, proſtrate thy moſt humble ſpirit,
in true obedience, that's thy Saviours merit.

*Sudden.* The ſudden act, and what is raſhly done,
hath penitence for his companion.

*Tumults.* Avoid all tumults, for their uſual ſpring
is pride, and envy, and a height in ſinne.

*Company.* Take heed of company, keep watchfull eyes,
there's feweſt friends, the moſt are enemies.

*Feare.* Fear not too much what may the body harme,
but love our God, and truſt his mighty arme.

*Evill dayes.* For evill dayes, when worldly friends afford
nor peace, nor comfort, have it in the Lord.

*Good dayes.* Thoſe dayes are good, and onely good begins
when we abound in love, ſubdue our ſinnes.

*Beliefe.* Belief is that, for which we ought to pray,
for ſacred guidance in a holy way.

*Reading the Scriptures.* In reading Scriptures, leaſt underſtanding erre,
craveth' holy Ghoſt for thy interpreter.

*Authors.* In humane authours ſo much multiplied,
the truth of all by holy Writ is tried.

*God.* With filiall fear we muſt our ſouls prepare,
before we ſpeak his Name, for whom we are.

In ſtudying of ſouls, know it's not given — *Souls.*
to ſelf, to know it ſelf, within a priſon.
Thy bodie's mortall; life's but like a breath, — *Bodies.*
then walk prepared for a joyfull death.
Conſider thoſe allotted to thy charge, — *Family.*
thy bond's more great, their liberty more large.
If thou haſt found a friend beyond a brother, — *Friends.*
bleſſe God therefore; thou'lt hardly finde another.
Of all thy foes, take heed of ſmiling jeaſt, — *Enemies.*
the hypocrite of all is deadlieſt.
In buſineſſe, and occaſions, that depend — *Occaſions.*
upon this life, conſider well the end.
The innocent and humble minde regard, — *Reward.*
with due reſpect conſider, and reward.
The childe, the ſimple, and the haughty minde, — *Puniſhment.*
are fit for puniſhments of ſeverall kinde.
Speak well, but better write, writings from farre, — *Writing.*
are judg'd by others, what they ſpeak and are.
The perfect uſe of Arts, are helps to call — *Arts.*
back, our pure nature, loſt in *Adhm*'s fall.
Uſe recreations to refreſh the minde, — *Recreations*
and better it for uſe of every kinde.
Callings are call'd of God, that we therein — *Callings.*
may with us, others, to his Kingdome bring.
In all removals amongſt humane race, — *Removings.*
thou'rt ſtill as near to thy eternall place.
If envy ſmite thee with his lying tongue, — *Slander.*
works, before words, confute both old and young.
In all the troubles that our works doe merit, — *Troubles.*
our comfort is, the Father, Sonne and Spirit.
In all my counſell, the juſt ſumme is this, — *Advice.*
crave wiſdome of our God, the gift is his.

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# The Resolve.

But centre me and fix my soul aright,
in true obedience to my Makers will;
Let me converted be as is most right,
in perfect service as true beauty will:
Then let his pleasure cast me to those snares
of worldly torments, minde and body both,
What ever work it be in peace or warres,
it's his imployment, triall of my troth;
It is my safest way, the onely path
of his blest pleasure oneiy, leading right
To my eternall blisse: therein his wrath
due for my sinnes, is covered from my sight:
This rock of comfort rightly built upon,
is not impeach't by any battering storme,
It's still the same in its salvation,
though with the world it's desolate, forlorne:
This lightens darknesse, perfumes the dungeons foule.
feels not the tortures of the Tyrants rage,
It's food in pinings; cherisheth the soule,
in strangest torments where they tyranage:
What's scorching heat, what's icy freezing cold,
what's wilderneſſe, or banishing from home,
What's boilings, scaldings, torments manifold,
what's all we comprehend by martyrdome;
If I but know, that I am not my own,
But my Creatours: and it is most right
That he dispose for ever: reason's showne
I must submit to his most perfect sight,
That sees what's only good unto my soul,
to fit it for eternall Paradice:
And only orders what without controule,
doth onely fit my soule for sacred bliſſe:
Which if once known, welcome the swiftest speed,
that brings me tydings of the blest decree,
That these sharp scourges are no more then's need,
and after death my ever blisse is free.
Then cast me from most towring rocks,
amongst fair Neptune's powdred locks,
And let my next remove be set,
within the Ocean's Cabinet:
Or place me on the Lybean plaine,
which raging windes to wrath constraine,
Or let my habitation be
in depth of black obscurity,

*Or if the thirſty wretch for blood,*
*muſt torture me, to me it's good;*
*More wrong for good we here endure,*
*the more is our ſalvation ſure;*
*Well ſuffering wrong is ſurely bleſt,*
*with promiſe of eternall reſt:*
*This promiſe fails not; know you this,*
*Yea and Amen, this promiſe is.*
*If I could knowingly but ſee,*
*how all things work the beſt for me,*
*And if I were to perfect love,*
*converted then I ſhould not move,*
*Though* Neptune's *foaming wave did burn,*
*though mountains over mountains turn;*
*Though humble valleys ſhould deride*
*the lofty hills in ſeeming pride;*
*Though man unto his neighbour be*
*as raging wolves in tyranny,*
*Though ſoaming floods uſurp the place,*
*of* Ceres *with her wonted grace;*
*Though* Neptune, Juno, Vulcan's *flames,*
*part* Tellus *from her Comely Dames,*
*Though flaming Meteors joyn their force,*
*with warlike furious language hoarſe;*
*Though lyes, and home-bred foes take place,*
*and have the power of my diſgrace;*
*Though civill warres and forraigne might,*
*take from my life all earths delight;*
*Though plagues and famine, ſinnes deſert,*
*my comforts to diſtreſſe ſubvert;*
*Though my Creators love correct,*
*and for my ſinnes my ſoul deject;*
*Yet while my God is all and chief,*
*I have my peace, I have relief.*

*A Diſcourſe, Shewing Honour dangerous. Earthly things empty. Order of Eſtate and Family. Education of Children. The golden mean. What tends to eternall happineſſe, onely good. A competency the beſt. Great Eſtates have great troubles. Our Saviour refuſed earthly Treaſure. Diſpoſall of Eſtate in life, or Death. Reſpect the Righteous. Duty in uſing the Creatures. They exceed in ſenſe, we in reaſon. Some liberty from neceſſity.*

Titles of Honour unprofitable.

Court Honour is rarely Vertues character.

TItles of Honour uſually proceed from vain-glory, and doe much advantage the deſign of flatterers, thereby they breathe their fond deceit, knowing this winde reſts onely in the fame of others, and of it ſelf is onely profitable to them that have it not: many evill effects proceed from it, as pride, covetouſneſſe, &c. but one of the beſt effects therefrom (that I know) is, the reproving a fool by his folly; thereby ſhewing him how little I am profited, or he prejudiced by my ſuperiority of going before him; but rather that I have inconvenience and danger thereby. This gilded Apple moſt deceives their vain and ſhallow judgements, who love to ſpend their precious time in viſits and exceſſe: but with the wiſe, in their conſtant, neceſſary, and ſolid imployments, it is little or nothing worth.

Earthly things empty.

I adviſe you, not to be too ſolicitous for the outward profits or pleaſures of this life, for if thou doe obtain them, thou ſhalt finde them in uſe beyond expectation empty.

Order.

Live ſoberly (under, and within the compaſſe of your Eſtate) in your Family (if the Almighty give you any,) and keep them in conſtant duty, once a day at leaſt in publike prayer together; and in private adviſe them all to uſe it, twice every day at leaſt.

Education.

Bring up your Children (if God ſhall give you any) in learning and education, ſuitable to the ſeverall Portions you are able to give them: and ſo order them, that they may have no idle time, and as little as may be, for vain imployments.

Avoid idleneſs and vanity.

Be ſure neither to live thy ſelf, nor bring up your Children above your preſent Eſtate; for that almoſt enforceth to pride, and then covetouſneſſe muſt maintain it: for obſerve, one vice is alwayes borne up by another: and ſo alſo is Vertue: although they may ſeem to intermix, they very ſeldome or never doe.

A mean neceſſary.

Love the golden mean in all earthly things: uſe this preſent world as if thou uſed it not; and ſo endeavour to order and teach thy family,

family, that your great joy may be, from your hopefull assurance to live together in eternall happinesse: for the fashion of this world vanisheth away, and there is nothing good, or worth desiring, but what tends to the good of our eternity (or at least not to the hurt thereof) and nothing can be evill that tends to our eternall peace. *Selah.*

That onely good, which tends to eternall happiness

A competency of earthly things is the request of *Agur*'s prayer: What a competency is, under the true notion of neither poverty nor riches, is to be resolved: I conceive that whatsoever doth or may preserve and satisfie nature, is a competency, and in that sense is almost every mans present estate, wherewith he ought according to right and justice to be content. But if I be asked what in my opinion a sufficient competency is in *England*, for a Person of quality to live handsomely upon, I conceive 500$^{lb}$ or 1000$^{lb}$ *per Annum* to be sufficient (from well ordering of it) to have many opportunities to give almighty God much honour, and thereby to doe much good to men: and I am sure a great account must be made of so great a Talent.

A competency the best.

What it is.

What in *England*.

What is there from such vast Estates, as vain and unsatisfied desires wish for, but great care both in getting and keeping of them: They have more servants, more diet, more vain-glory, and more trouble and sorrow therewith; but what is these more (usually) for the almighty giver? surely very little, and often nothing, save cause of anger for the bad ordering or misusing of it; which (if not in time repented of) causeth and will produce a certain and eternall destruction.

Great Estates cause great sorrow.

Then love the Golden mean, the competent easie load and Talent, which being wisely ordered with honest care and industry, may give thee more true and lasting comfort, then any excesse in earthly things. Consider the portion and Talent of our blessed Saviour, and his Apostles in this world, and their happy content therewith. True peace and comfort is from the treasure in Heaven, not in earth.

Our Saviours portion.

In disposing of thy Estate either in life or death, it is good to consider that order in which almighty God hath placed the world unto thee; and let nothing (save the household of faith) break that order: which order is; first thy Wife, as next thy self, or rather equall with thee: then thy Children in their birth-rights: then Kindred: then thy Servants according to their merit: if they have spent their youth and strength in thy faithfull service: then Neighbours of thy sober faith: and lastly, all men that desire to live soberly, righteously and honestly in this present world.

Disposement of Estate in life or death.

Respect the righteous.

Take heed thou do not tyrannize or oppresse the Creature in the Liberty of use; I mean the sensitive, who (indeed) are fellowes with us, and exceed us more in sense, then (is cleerly made out) we doe them in reason. Our Creatour is one, our bodies and our senses

Use the Creature modestly, soberly.

Put them not to any unusual painfull death, without great necessity.

ſenſes are alike; we ſay they ſinne not, thus farre they equall or exceed us: onely our reaſon makes the difference, though ſome diſpute, becauſe ſome ſenſitives prepare againſt a ſtorme, which onely is the true effect of ſenſe: however I adviſe you to uſe them very ſoberly, with great care and moderation, eſpecially in killing them, in taking away their lives to preſerve thine own: take heed in deſtroying their bodies, thou ruine not thy own ſoul: doe not put them to any unuſuall painfull death to pleaſe thy palate, or gain more health and ſtrength thereby, to conſume it on thy luſts: but if there be any neceſſity in ſuch uſing, to gain ſtrength or health, out of thy true deſire better and longer to work in thy maſters vineyard as a juſt ſervant, thou maiſt (out of ſuch a true intent) in any ſort uſe them; yet take heed of the innocent and helpleſſe cries of the meaneſt Creature: and pitying them, let it move thee to true repentance, for that thy ill deſerving ſinne may cauſe their undeſerving puniſhment: therefore bleſſe our good God in the uſe of the Creature, but abuſe it not.

Liberty in neceſſity.

Thy ſinne (perhaps) the cauſe of their puniſhment.

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Comfort

# *Comfort from Scripture both in Life and in Death.*

## I. Comfort.

*To have true joy in long Life, from our hearty desires of serving our God, in all our appointed pilgrimage.*

Heb.2.14,15,16,17,18.

FOrasmuch then as the Children were partakers of flesh and blood, he also himself likewise took part with them: that he might destroy through death, him that had the power of death, that is the devill: and that he might deliver all them which for fear of death were all their life-time subject to bondage: for he in no sort took the Angels, but he took the seed of Abraham; wherefore in all things it became him to be made like unto his brethren, that he might be mercifull and a faithfull High priest in things concerning God, that he might make reconciliation for the sinnes of the people: for in that he suffered and was tempted, he is able to succour those that are tempted.

1 Cor. Chap. 15. 1 Thes. Chap. 4. *You shall finde admirable comfort by death and in death, from the certainty of the resurrection, and of our change: therefore read them diligently.*

*Prov.*14.32. The wicked shall be cast away in his malice, but the righteous hath hope in his death.

*Eccl.*7.3. A good Name is better then a good oyntment, and the day of death then the day that one is born.

*Psal.*116.15. Precious in the sight of the Lord is the death of his Saints.

*Isa.*57.1. The righteous perish and no man considereth it in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evill to come.

*Psal.*63.3,4. For thy loving kindnesse is better then life, therefore my lips shall praise thee.

*Psal.*104.33. I will sing unto the Lord all my life, I will praise my God while I live.

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## II. Comfort.

*Secondly, Take comfort for that all our conditions both inward and outward (sinne excepted) are from the appointment of God, and his will is therein done.*

Numb.20.23,24,25,26,27,28. And the Lord spake unto Moses and Aaron in the mount of Hor, near the coast of the Land of Edom saying: Aaron shall be gathered to his people; for he shall

not enter into the Land which I have given unto the Children of Iſrael, becauſe ye diſobeyed my Commandements at the waters of Meribah. Take Aaron and Eleazar his ſonne and bring them up into the Mount Hor. And cauſe Aaron to put off his garments, and put them upon Eleazar his ſonne: for Aaron ſhall be gathered to his fathers, and ſhall die there. And Moſes did as the Lord had commanded; and they went up into the Mount Hor in the ſight of all the Congregation. And Moſes put off Aarons cloathes, and put them upon Eleazar his ſonne: ſo Aaron died there in the top of the Mount. *Chap.*33.38.

*Deut.*32.48,49,50. And the Lord ſpake unto Moſes ſaying; Go up into this mountain of Abarim, unto the mount Nebo which is in the Land of Moab, that is over againſt Jerico. And behold the Land of Canaan which I give unto the Children of Iſraell for a poſſeſſion, and die in the mount which thou goeſt up into, and thou ſhalt be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people. *Job* 23.14. For he will perform that which he had decreed of me, and many ſuch things are with him.

*Prov.*16.9,33. The heart of man purpoſeth his way, but the Lord doth direct his ſteps. The Lot is caſt into the lap, but the whole diſpoſition thereof is from the Lord. The will and the deed of holineſſe is from the Lord, therefore we muſt truly pray for the ſacred guidance of the holy Spirit. Paul plants, and Apollo waters, but it is God that gives the increaſe, *Selah. Therefore O my God, for thy ſonne my Saviours ſake, and as thou delighteſt to ſhew mercy to the ſaving of a poor ſinner that would truly ſerve thee, from his deſerved death: teach me thy precepts, and lead me in the way of thy Commandements. Turn me unto thee (O Lord) and ſo I ſhall be turned, for thou art the Lord my God, and I am thy ſervant, though moſt unworthy of thy ſervice; I am thy unworthy prodigall ſonne, Lord make me return unto thee my bleſſed and mercifull Father, in true and ſaving repentance.* Amen.

*Jer.*15.2,3. Thus ſaith the Lord, Such as are appointed to death unto death; and ſuch as are for the ſword to the ſword, and ſuch as are for the famine to the famine; and ſuch as are for the captivity to the captivity: And I will appoint over them four kindes ſaith the Lord: The Sword to ſlay, the Doggs to tear in pieces, and the Fowles of the Heaven, and the Beaſts of the Earth, to devour and to deſtroy.

2 *Sam* 17.14. For the Lord had determined (or appointed) to deſtroy the good counſell of Ahithophell, that he might bring evill upon Abſolon.

2 *Chron.*33.8. Neither will I make the foot of Iſraell to remove any more out of the Land which I have appointed for your fathers, ſo that they take heed and doe all that I have appointed them.

*Job*

*Job* 7.3. Painfull nights have been appointed me. *And* 14.5. Are not his dayes determined, the number of his moneths are with thee, thou haſt appointed his bounds which he cannot paſſe. *Ver.* 14. All the dayes of my appointed time will I wait untill my change come. O preſerve thou thoſe that are appointed to die.

*Micha* 6.9. Hear the rodd, and who hath appointed it.

*Job* 7.1. Is there not an appointed time to man upon earth, and are not his dayes as the dayes of an hireling?

*Dan.* 8.19. And he ſaid, Behold I will ſhew thee what ſhall be in the laſt wrath; for in the end of the time appointed, it ſhall come.

*Dan.* 10.1. But the time appointed was long, *&c.* (wherefore wait thou the pleaſure and appointment of God patiently, and rejoyce in all conditions to wait his will.) *And Chap.* 11. *Ver.* 27. And both thoſe Kings hearts ſhall be to doe miſchief, and they ſhall talke of deceit at one table, but it ſhall not availe, for yet the end ſhall be at the time appointed, at the time appointed he ſhall return, for there is a time appointed, *Ver.* 29, 35.

*Acts* 17.26. And hath made of one blood all man-kinde to dwell on all the face of the earth, and hath aſſigned the times which were ordained before, and the bounds of their habitation. *Job* 16.22. For the years accompted come, and I ſhall goe the way whence I ſhall not return.

2 *Sam.* 7.12. And when thy dayes be fullfilled thou ſhalt ſleep with thy fathers. *Deut* 31.14. Then the Lord ſaid to Moſes, Behold thy dayes are come, that thou muſt die.

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## III. Comfort.

*Take comfort from this, that the will of God is the beſt for us, and that we our ſelves know not what is the beſt for us; and therefore we may well rejoyce that his will is done and not ours, ſave onely when it ſuites with his in Chriſt, which is ſurely beſt for us.* Numb. 27.16. *God is the Lord of the ſpirits of all fleſh.*

*Deut.* 8.3. Therefore he humbled thee, and made thee hungry, and fed thee with Man, which thou kneweſt not, neither did thy fathers know it, that he might teach thee, that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth man live.

*Eccl.* 7.2. Who knowes whats good for a man in this life, in the number of the dayes of the life of his vanity, ſeeing he maketh them as a ſhadow?

*Jer.* 42.6. Whether it be good or evill, we will obey the voice of the Lord God to whom we ſend thee, that it may be well with us when we obey the voice of the Lord our God.

*Pſal.* 39.5. Surely every man in his beſt eſtate is altogether vanity: therefore

therefore let us ſay with joy, *as Matth* 6.10. Thy will be done (O God) in earth, as it is in Heaven. *And with our bleſſed Saviour*, Mat. 26.42. O my Father, if this cup may not paſſe from me, but that I muſt drink it, thy will be done. Let us with David, *Pſal.* 143.10. deſire our God to teach us his will; and then with him, *Pſal.* 40.8. let us delight to doe it; for our God is good, and his mercy endures for ever. *Selah.*

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## IV. Comfort.

*Take comfort in Sickneſſe, becauſe the will of God is there n done, which is for the beſt for us; and let it be the joy of our ſouls in all conditions, that his will is done in Jeſus Chriſt for ever.* Amen.

*Pſal.* 115.3. Our God is in Heaven, he doth whatſoever he will.

*Job* 30.4. None knowes the ſecrets of God: Who hath aſcended up into Heaven, and deſcended? who hath gathered the winde in his fiſt? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the world, what is his Name, or what is his ſonnes Name if thou canſt tell.

*Phil.* 4.11. Let us be carefull (*with* S^t^ Paul) to learn in whatſoever ſtate or condition we are, to be therewith content, both to be full and to be hungry; to abound and to want; for we may doe all things through the help of God our Saviour.

*Matth.* 4.34. Let us truly ſay with our bleſſed Saviour, My meat is to doe the will of him that ſent me, and finiſh his work. *Say with the Apoſtle*, Acts 21.14. The will of the Lord be done: *And as Eph.* 4.7. Be not unwiſe, but underſtand what the will of the Lord is, and ſing with melody in your hearts to the Lord. *And ſay with* Job, *Job* 5.17. Bleſſed is the man whom God correcteth, therefore refuſe not thou the chaſtening of the Almighty.

*Prov* 3.12. For the Lord correcteth him whom he loveth, even as the father doth the childe in whom he delighteth. *Onely thus pray in true love to thy God and Saviour, and with an humble and a contrite heart: Jer.* 10.24. O Lord correct me but with judgement, not in thine anger, leaſt thou bring me to nothing. *Then examine thy ſoul, and be ſure God will by his Spirit reveal to thee, and will conclude of thee as he did to his people whom he had corrected: Jer.* 30.11. I am with thee to ſave thee, though I utterly deſtroy all the nations where I have ſcattered thee, yet will I not utterly deſtroy thee, but I will correct thee by judgement, and not utterly cut thee off. *And* Jer. 46.28. Fear thou not O Jacob my ſervant, ſaith the Lord; for I am with thee, and I will utterly deſtroy all the nations whether I have driven thee; but I will not deſtroy thee, but correct thee by judgement, and not utterly cut thee off. *Therefore bleſſe our good God in and for all the conditions of thy pilgrimage: and ſay with* David,

*Pſal.*

*Pſal.*143. Hear my prayer O Lord, give ear to my ſupplication: in thy faithfullneſſe anſwer me, and in thy righteouſneſſe: and enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified. For the enemy (*viz. ſinne and Satan*) hath perſecuted my ſoul, he hath ſmitten my life down to the ground: He hath made me to dwell in darkneſſe as thoſe that have been long dead, therefore is my ſpirit overwhelmed within me, and my heart within me is deſolate. I remember the dayes of old, I meditate on all thy works: I muſe on the works of thy hands. I ſtretch out my hands unto thee, my ſoul thirſteth after thee, as a thirſty land, *Selah*. Hear me ſpeedily (O Lord) my ſpirit faileth, hide not thy face from me, leaſt I be like to them that goe down into the pit. Cauſe me to hear thy loving kindeneſſe in the morning, for in thee doe I truſt; cauſe me to know the way wherein I ſhould walk, for I lift up my ſoul unto thee. Deliver me O Lord from my enemies (*viz. from my ſinnes.*) I fly unto thee to hide me, teach me to doe thy will, for thou art my God: thy Spirit is good, lead me into the land of uprightneſſe. Quicken me O Lord for thy Names ſake; for thy righteouſneſſe ſake bring my ſoul out of trouble. And of thy mercy cut off my enemies (*viz, my ſinnes,*) and deſtroy all them that afflict my ſoul, for I am thy ſervant. I will rejoyce to work in thy vineyard O my creatour, and in the ſtrength of thy mercies will attend thy call to reſt, as thy moſt obedient ſervant. *Amen.*

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## V. Comfort.

*Take comfort in a conſtant thirſting to be diſſolved and to be with Chriſt, as his ſervants are who be already diſſolved, if almighty God in Chriſt Jeſus were ſo pleaſed.*

Read *Gerrards Meditations*, from *pag.*268, unto *pag.*302. Though death, as to us, is bitter, yet in our truſt on almighty God in Chriſt it is ſweet. For, who keepeth his word ſhall never ſee death, *Joh.*8.51. The miſery of a Chriſtian dieth, but not the Chriſtian man; we loſe not our friends at their death, but they goe before us to the place of our enjoyment of them in Chriſt Jeſus for ever (as we may well beleeve.)

*Luk.*1.29. Simeon *ſaith*, Lord now letteſt thou thy ſervant depart in peace. *And Phil.*1.23. The Apoſtle deſires to be diſſolved, and to be with Chriſt, which is beſt of all.

*Rev.*7.9. The elect have robes in token of innocency, and palms in their hands in token of victory: therein are all tears wiped away from our eyes. *Ver.*17. And therein is no mourning, nor grief, nor any cry heard, but reſt from labour. *Chap.*21.*v.*4. *and* 14.15.

*Our bleſſed Saviour ſhews the great benefit of being diſſolved; when*

*his Diſciples were ſad at it, he ſaid,* Joh.14.28. If ye loved me, ye would rejoyce rather. *Phil.*1.21. Death is gain: The Father judgeth no man, but hath committed all judgement to his Sonne: *therefore rejoyce in thy true belief to goe to that judgement. For* Joh.3. 16. God ſo loved the world, that he gave his only begotten Sonne, that who ſo beleeveth in him, ſhould not periſh but have everlaſting life. *Matth.* 18. 14. Neither is it the will of our Father, that one of the little ones ſhould periſh. *Ver.*11. Our Saviour came to ſave that which was loſt. He takes away the ſinnes of the world. He died for the ſinnes of the world. *He hath a gracious call for us; as,* Come ye bleſſed of my Father, inherit the Kingdome prepared for you. He maketh interceſſion for us, and hath blotted out the hand-writing which was againſt us. *Joh.*5.24. He that heareth his word, and believeth on him that ſent him, hath life everlaſting, and ſhall not come into condemnation. O my Saviour I beleeve, yet help thou my unbelief, and increaſe thou my faith. *Eph.*5.29,30. That I may truly and as I ought, beleeve my ſelf to be, and be, a member of thy body, of thy fleſh, and of thy bones. *O my Saviour, in the power of thy might, and as thou dieds't to ſave ſinners, make me holy, as thou the Lord my God art holy.* The dayes of my pilgrimage are few and evill. My converſation is in Heaven, and I deſire to ſee the goodneſſe of the Lord in the land of the living: When ſhall I appear before thy face O God. As the Hart panteth after the fountain of water, ſo doth my heart after thee O God. At thy right hand there are pleaſures for evermore. I ſhall be abundantly ſatisfied with the plentifullneſſe of thy houſe, and thou ſhalt give me to drink of the brook of thy pleaſures, for with thee is the fountain of life, and in thy light ſhall we ſee light. Thou O Lord art the portion of my inheritance, and my exceeding great reward. Thou ſhalt (of thy free love to ſinners ſhewed in Jeſus Chriſt) cover me with the garment of ſalvation, and cloathe me with the white robe of righteouſneſſe, where there is no hunger nor thirſt, nor ſcorching Sunne. Of the fruit of the vine ſhall I drink in thy Kingdome: for thy words are ſpirit and life, therefore ſhall death be ſwallowed up in victory, and thou O Saviour ſhalt (for thy free merit in the bleſſed mercy of our eternall Father) wipe away all tears from my eyes for ever, for thou art my all-ſufficient Lord God. While we live we cannot hope to ceaſe from ſinne; but when we die we hope to ſinne no more: which conſideration doth adminiſter great comfort in the remembrance and appearance of death, to thoſe that are truly weary of ſinning againſt their God.

VI.

## VI.

### The first Comfort in the pangs and passages of Death.

*First, Because the will of God is therein done in Jesus Christ, which is certainly the best for us.* It is appointed to all men once to die, and after that comes the judgment. *Heb.*9.27.

2 *Cor.*4.14. Knowing that he which hath raised up the Lord Jesus, shall raise us up also by Jesus, therefore we faint not; but though our outward man perish, yet the inward man is renewed daily. *Ver.*17. For our light afflictions which are but for a moment, causeth unto us a farre more excellent and an eternall weight of glory; while we look not on the things that are seen, but on the things which are not seen; for the things which are seen are temporall, but the things which are not seen, are eternall.

*Read* Gerrards Meditations p.109. *praying for a blessed departure out of this life, and a blessed resurrection unto life everlasting.* And *Read the fift Chapter of the* 2d Cor. *in which is admirable comfort in the passages of death: that* we may be present with the Lord.

*Jam.*1.12. Blessed is the man that endureth temptations, for when he is tried he shall receive the Crown of life, which the Lord hath promised to them that love him. *Then present thy soul a true devotary unto our most gracious Father in Jesus Christ, and say with* David, *Psal.*31.5. Into thy hands I commend my spirit, for thou hast redeemed me, O Lord God of truth, *Ps.*71.23. My lips will rejoyce when I sing unto thee, and my soul which thou hast delivered. *And rejoyce with* Paul, *Gal.*3.13. *saying,* Christ hath redeemed us from the curse of the Law, when he was made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Then gathering thy spirit, freeing thy soul of worldly thoughts, say (in faith and true repentance, in full assurance that our good God is all-sufficient, and that his mercy endures for ever, and that in Jesus thy Saviour he hath elected and adopted thee his sonne)* Come Lord Jesus, my most dear Saviour, come quickly, *Amen.*

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## VII.

### A second Comfort in the passages of Death.

*Take comfort in this, That his mercy endures for ever: therefore rejoyce alwayes, and in all things give thanks, for that is the love of God to thee in Christ Jesus.*

*Isa.*43.25. Thus saith the Lord, I even I am he that putteth away thy iniquities for mine own sake, and will not remember thy sinnes.

*Isa.*

*Isa.*54.4. Fear not for thou shalt not be ashamed, neither shalt thou be confounded, for thou shalt not be put to shame, yea thou shalt forget the shame of thy youth. *Ver.*7. For a little while have I forsaken thee, but with great compassion will I gather thee *Ver* 8. For a moment, in my anger I hid my face from thee, for a little season, but with everlasting mercy have I had compassion on thee, saith the Lord thy redeemer. *Ver.*9. For this is unto me as the waters of Noah: for as I have sworn that the waters of Noah should no more goe over the earth, so have I sworn that I would not be angry with thee, nor rebuke thee. *Ver.* 10. For the mountains shall remove, and the hills shall fall down, but my mercy shall not depart from thee, neither shall the Covenant of my peace fall away, saith the Lord that hath compassion on thee. *Ver.*13. And all thy children shall be taught of the Lord, and much peace shall be to thy children. *Ver.*17. But all the weapons that are made against thee shall not prosper, and every tongue that shall rise against thee in judgement thou shalt condemne: this is the heritage of the Lords servants, and their righteousnesse is of me saith the Lord.

*Eph.*2.8. For by grace ye are saved through faith, and that not of your selves, it is the gift of God.

Sing praises unto the Lord ye his Saints, and give thanks before the remembrance of his holinesse: for he endureth but a while in his anger, but in his favour is life; weeping may abide at evening, but joy cometh in the morning.

1 *Chron.*16.34. Praise the Lord for he is good, for his mercy endures for ever. *Ver.*41. And they were appointed to praise the Lord, because his mercy endures for ever.

2 *Chron.*5.13. And they praised the Lord saying, for he is good, because his mercy lasteth for ever.

*Chap.*7.*ver.*3. And they bowing themselves worshipped saying, for he is good, because his mercy lasteth for ever. *Ver.*6. And the Priests waited to praise the Lord, because his mercy lasteth for ever.

*Chap.*20.*ver.*21. And they went before the men of Arms saying, Praise ye the Lord, for his mercy lasteth for ever.

*Ezra* 3.11. Thus they sang when they gave praise unto the Lord, For he is good, for his mercy endures for ever.

*Psal.*118.4. Let them that fear the Lord say, that his mercy endures for ever.

*Psal.*106.1. Praise the Lord because he is good, for his mercy endures for ever. *Read* Psal.136.

*Psal.*117.12. For his loving kindnesse is great towards us, and the truth of the Lord endures for ever.

*Psal.*138.8. Praise ye the Lord, the Lord will perform his work towards me.

*Psal.*28.21. O Lord thy mercy endures for ever, forsake not thou

the

the works of thy hands; forſake me not O Lord, be not thou farre from me my God.

*Pſal.*71.9. Caſt me not off in the time of age; forſake me not when my ſtrength faileth. *Amen.*

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## VIII.

### A third Comfort in Death.

*Thou maiſt rejoyce, becauſe* bleſſed are they which die in the Lord, even ſo ſaith the Spirit, for they reſt from their labours, and their works follow them, *Rev.*14.13.

Say thou with *Paul*, *Phil.*1.21. Chriſt is to me both in life and death, advantage. *Ver.*22. And whether to live in the fleſh, were more profitable for me, and what to chuſe, I know not. *Ver.*23. For I am greatly in doubt on both ſides, deſiring to be looſed, and to be with Chriſt, which is beſt of all.

*Eccl.*4.12. So I turned and conſidered all the oppreſſions that are wrought under the Sunne, and behold the tears of the oppreſſed, and none comforteth them: and loe the ſtrength is of the hand of them that oppreſſe them, and none comforteth them, wherefore I praiſed the dead, which now are dead, above the living which are yet alive.

*Numb* 23.10. Let me die the death of the righteous, and let my laſt end be like unto his: the death of the righteous is greatly to be deſired. *Pſal.*48.14. God is our God for ever and ever, he ſhall be our guide unto death. *Pſal.*116.15. Pretious in the ſight of the Lord, is the death of his Saints.

*Prov.*14.32. The wicked ſhall be caſt away for his malice, but the righteous hath hope in his death. Love the Lord thy God, and therein thou ſhalt have comfort and great joy in all conditions whatſoever; for love is ſtronger then death, and our God will deſtroy death for ever.

*Iſa.*25.8. Hear with great joy the word of the Lord to them that love him.

*Hoſeah* 13.14. I will redeem them from the power of the grave, I will deliver them from death. O death I will be thy death, O grave I will be thy deſtruction: repentance is hid from my eyes.

*Rom.*5.10. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled we ſhall be ſaved by his life.

*Chap.*8.*ver.*2. For the Law of the ſpirit of life which is in Chriſt Jeſus, hath freed me from the Law of ſinne and of death.

*Pſal.*42.1,2. As the Hart brayeth for the rivers of waters, ſo panteth my ſoul after thee O God. My ſoul thirſteth for God, even for the living God: when ſhall I come and appear before the preſence of God.

## IX.

## A fourth Comfort in Death.

*Our Saviour Jesus died in pain farre greater then ours, and also a most ignominious and shamefull death, and all for our sinnes: it were happy for us that we could imitate in some measure his sufferings for us, because his purity in the least degree, or part we cannot: He suffered most freely for us, contrary to the cry and call of our rebellions even at that time against him, when he could have got as much honour in our condemnation, and have been rescued from those sufferings, by more then twelve legions of Angels: He hath willingly suffered, to purchace eternall life for us (as we ought truly to beleeve:) Therefore this being his appointed Crosse for us, let us take it up, carry it, and follow him, therewith rejoycing, that we through his mercy are accepted of him, as worthy to obtain and doe his service: much more may we rejoyce, that we in his goodnesse should have promise to raign with him for ever,* Amen. *Besides our blessed Saviours incarnation, in coming from his Throne of eternall God-head to take upon him the form of a servant; his being laid in the manger, not having whereon to rest his head; his many weepings and sorrowings for the sinnes of the world: Read (with true sorrow and repentance) that thy sinnes should cause him such a death, or indeed the least sorrow.*

*Matth.*27.27. Then the souldiers of the Governours took Jesus into the Common-hall, and gathered about him the whole band. *Ver.*28. And they stripped him, and put upon him a scarlet robe. *Ver.* 29. And platted a Crown of thorns and put it upon his head, and a reed in his right-hand, and bowed the knees before him, and mocked him saying, God save the King of the Jews. *Ver.*30. And spit upon him, and took a reed and smote him on the head. *Ver.*31. Thus when they had mocked him, they took the robe from him, and put his own raiment on him, and led him away to crucifie him. *Ver.*33. And when they were come unto the place called Golgotha, (that is to say) the place of dead mens sculls. *Ver.*34. They gave him vinegar to drink mingled with gall, and when he had tasted thereof he would not drink. *Ver.*35. And when they had crucified him, they parted his garments, and did cast lots: that it might be fulfilled which was spoken by the Prophet, *Psal.*22.18. They divided my garments amongst them, and upon my vesture did cast lots. *Ver.*36. And they sate and watched him there. *Ver.*37. They set up also over his head his cause written, This is Jesus the King of the Jews. *Ver.*38. And there were two thieves crucified with him, one on the right hand, and the other on the left. *Ver.*39. And they that passed by reviled him, wagging their heads and, *Ver.*40. Saying, Thou that destroyest the Temple, and buildest it in three dayes, save thy self, if thou be the Sonne of God come down from

the croſſe. *Ver.*41. Likewiſe alſo the High-Priſts mocking him, with the Scribes, and Phariſees, and Elders, ſaid, *Ver.*42. He ſaved others, but he cannot ſave himſelf: if he be the King of Iſraell, let him now come down from the croſſe, and we will beleeve him. *Ver.*43. He truſted in God, let him deliver him now, if he will have him: for he ſaid, I am the Sonne of God. *Ver.*44. That ſame alſo the thieves, that were crucified with him, caſt in his teeth. *Ver.*45. Now from the ſixth hour, was there darkneſs over all the land, untill the ninth hour. *Ver.*46. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Ely, Ely, lamaſabachthani*, that is, My God, my God, why haſt thou forſaken me? *Ver.*47. And ſome of them that ſtood there, when they heard it ſaid, This man calleth Elias. *Ver.*48. And ſtraight way one of them ranne, and took a ſpunge, and filled it with vinegar, and put it on a reed, and gave him to drink. *Ver.* 49. Others ſaid, Let be, let us ſee if Elias will come and ſave him. *Ver.*50. Then Jeſus cried with a loud voice again, and yeelded up the ghoſt.

*Now then let us be glad and rejoyce to goe to him (our Saviour, our joy, our peace,) what way ſoever he is pleaſed to call us, through the moſt bitter torments of minde or body, by weakneſſes, ſickneſſes and imperfections; and let us be moſt aſſured,* that neither death nor life, nor Angels, nor Principalities. nor powers, nor things preſent, nor things to come; nor height, nor depth, nor any creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

2 *Tim.*2.3. Let us therefore ſuffer affliction as good ſouldiers of Jeſus Chriſt. For it is a true ſaying, If we be dead with him, we ſhall alſo live with him; if we ſuffer with him, we ſhall alſo raign with him; if we deny him, he alſo will deny us. Yea

2 *Tim.*3.12. All that will live godly in Chriſt Jeſus ſhall ſuffer perſecutions. Here have we no continuing City, but we ſeek one to come: Wherefore let them that ſuffer according to the will of God, commit their ſouls to him in well doing, as unto a faithfull Creatour: knowing, that the ſame afflictions are accompliſhed in our brethren which are in the world. As many as our Saviour loveth, he rebuketh and chaſteneth. *Be zealous therefore in the truth, and amend, and rejoice alwayes, that the will of God in Chriſt Jeſus thy Saviour is therein done, which is the beſt for thee.* Amen.

## X.

### A fift Comfort in Death.

*Rejoyce, Becauſe it is our going from ſorrow to joy.*

*Iſa.*57.1. The righteous periſheth and no man conſidereth it in heart, and mercifull men are taken away, and no man underſtandeth that

that the righteous is taken away from the evill to come.

2 *King*.22.19,20. But becauſe thy heart did melt, and thou haſt humbled thy ſelf before the Lord, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, to wit, that it ſhould be deſtroyed and accurſed, and haſt rent thy clothes and wept before me; I have alſo heard it, ſaith the Lord: behold therefore, I will gather thee to thy fathers, and thou ſhalt be put into thy grave in peace, and thy eyes ſhall not ſee all the evill which I will bring upon this place; this was the great love of God to King *Joſiah*. See 2 *Chron*.34.28.

*Luk*.16.22. Lazarus (by a bleſſed diſſolution) is eaſed of all his pains, ſores, diſeaſes, fears and troubles, is called for out of the priſon of the body, and preſently (by the happy meſſenger of death) is made fit, and carried by the Angels into *Abrahams* boſome: where all the elect are in joyes incomprehenſible, freed from ſinne and ſorrow for ever. *Amen*.

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## XI.

### A ſixth Comfort in Death.

*Rejoyce, Becauſe it is our being gathered to our neareſt alliance, our kindred and our parents.*

2 *King*.22.19,20. Joſiah was gathered to his fathers in great abundant mercy (as I mentioned before.)

*See the moſt ſweet and gracious call of the eternall mercy to* Moſes, *Deut*,32.48,49, & 50. *(which I lately mentioned:)* And the Lord ſpake to Moſes the ſelf ſame day ſaying: Goe up into the mountain of Abarim, unto the mount Nebo, which is in the land of Moab over againſt Jericho, and behold the land of Canaan which I give to the children of Iſraell for a poſſeſſion, and die in the mount which thou goeſt up unto, and thou ſhalt be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered to his people.

*Gen*.25.8. Then Abraham yeelded up the ſpirit, and died in a good age, an old man and of great years, and was gathered to his people.

*Numb*.20.26. Almighty God commanded Moſes to take Aaron and Eleazer his ſonne, and to bring them up into the mount Hor, and to cauſe Aaron to put off his garments, and to put them upon Eleazer his ſonne (ſaying) Aaron ſhall be gathered to his fathers and ſhall die there.

*Numb*.31.1,2. Almighty God doth bid Moſes avenge the children of Iſraell of the Mideanites; and in token of acceptance and reward ſaith, afterwards thou ſhalt be gathered to thy people.

*Gen*.25.17. And Iſhmaell yeelded up the ſpirit and died, and was gathered

gathered to his people. *Chap.35.ver.29.* And Iſaak gave up the ghoſt, and died, and was gathered to his people. *And Chap.49. ver.26.* Jacob ſaith, I am ready to be gathered to my people, bury me with my fathers. *Obſerve: There is no ſign or ſhew of ſorrow in him; for he might well rejoyce to exchange earth for Heaven.* And *Ver.* 33. Then Jacob made an end of giving charge to his ſonnes, and plucked up his feet into the bed, and gave up the ghoſt, and was gathered to his people. *It is an infinite and an incomprehenſible mercy of God, that his love in Jeſus is to call us in his good time from our diſſerving (rather then ſerving) of him here, (and that with thouſands of fears, cares and griefs) to be gathered to his ſervants our fathers, and neareſt friends, in peace.*

## XII.

### A ſeventh Comfort in Death.

*Rejoyce, Becauſe it is our entrance into the true communion of Saints. By the Goſpell we are joyned to the Angels and Patriarchs, even in this life; much more ſhall we be united to the true heavenly ſerving our eternall mercy with them, when we ſhall ceaſe from ſinne.*

*Heb.12.22,23.* Ye are come to the mount Sion, and to the City of the living God, the celeſtiall Jeruſalem; and to the company of innumerable Angels; and to the Congregation of the firſt-born which are written in Heaven. And to God the Judg of all, and to the ſpirits of juſt and perfect men. *Ver.24.* And to Jeſus the mediator of the new Teſtament.

*Col.1.9. The Apoſtle ſaith,* For this cauſe we pray for you, and do deſire that ye might be filled with the knowledge of his will, in all wiſdome and ſpirituall underſtanding. *Ver.10.* That ye might walk worthy of the Lord, unto all pleaſing, being fruitfull in every good work, and increaſing in the knowledge of God. *Ver.11.* Stengthened with all might according to his glorious power, unto all patience and long-ſufferin g with joyfllneſſe. *Ver.* 12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints *in* light. *Ver.13.* Who hath delivered us from the power of darkneſſe, and hath tranſlated us into the Kingdome of his dear Sonne. *Ver.14.* In whom we have redemption through his blood, even the forgiveneſſe of ſinnes. *Ver.15.* Who is the Image of the inviſible God, the firſt-born of every creature. *Ver.16.* For by him were all things created, that are in Heaven, and that are in earth; viſible, and inviſible; whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him. *Ver.17.* For he is before all things, and by him all things conſiſt. *Ver.18.* And he is the head of the body, the Church: who is

the beginning, the firſt-born from the dead, that in all things he might have the preheminence. *Ver.*19. For it pleaſed the Father that in him ſhould all fullneſſe dwell. *Ver.*20. And (having made peace through the blood of his croſſe) by him to reconcile all things unto himſelf, by him I ſay, whether they be things in earth, or things in Heaven. *Ver.*21. And you that were ſometimes alienated, and enemies in your minde by wicked works, yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy and unblameable, and unreprovable in his ſight.

1 *Theſ.*3.12,13. The Lord increaſe you, and make you abound in love one towards another, and towards all men, to make your hearts ſtable and unblameable in holineſſe before God even our Father, at the coming of our Lord Ieſus Chriſt with all his Saints.

*Jude ver.*14. Behold the Lord cometh with thouſands of his Saints.

*Rev.*7.9. I beheld (*ſaith the Apoſtle*) and behold a great multitude which no man could number, of all Nations, and kindreds, and people and tongues, ſtood before the Throne, and before the Lambe, clothed with long white robes, and palmes in their hands. *Ver.*14. (And an Elder ſaid unto me,) Theſe are they which came out of great tribulation, and have waſhed their long robes and have made their long robes white in the blood of the Lambe. *Ver.*15. Therefore are they in the preſence of the throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the throne will dwell amongſt them. *Ver.*16. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sunne light on them, neither any heat. *Ver.*17. For the Lambe which is in the midſt of the Throne ſhall govern them, and ſhall lead them unto the lively fountains of waters, and God ſhall wipe away all tears from their eyes.

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## XIII.

### An eighth Comfort in Death.

*Rejoyce, Becauſe it is our ceaſing from ſinne; and the entrance into our eternall reſt and peace.*

*Heb.*4.9,10. There remains therefore a reſt for the people of God: For he that is entred into his reſt, hath alſo ceaſed from his own works, as God did from his. *Chap.*6.*ver.*20. Let us ſtudy therefore to enter into that reſt (leaſt any fall through diſobedience.) Into which peace the fore-runner is for us entred, even Jeſus that is made a High-Prieſt for ever after the order of Melchizedec.

*Job* 3.13. For ſo ſhould I now have lyen and been quiet, I ſhould have ſlept then and been at reſt. *Ver.*14. With the Kings and Counſellors of the earth, which have builded themſelves deſolate places. *Ver.*17. The wicked have there ceaſed from their tyranny,

and

and there they that laboured valiantly are at reſt. *Ver.*18. The priſoners reſt together, and hear not the voice of the oppreſſors. *Ver.* 19. There are ſmall and great, and the ſervant is free from his Maſter.

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## XIV.

### A ninth Comfort in Death.

*Rejoyce, Becauſe it is our going to doe the will of God (our moſt loving and mercifull Father in Jeſus Chriſt,) without ſinning againſt his moſt bleſſed and ſacred Majeſty.*

*In dying we doe the will of God. Heb* 9.27. For it is appointed to all men once to die, and after that comes the judgement.

*Rom.*6.7. For he that is dead is freed from ſinne.

*Joh.*14.28. When our Saviour had acquainted his Diſciples of his departure from them by his paſſion, they were ſorrowfull. For which our Saviour ſeemed to reprove them, and ſaid, If ye loved me ye would rather rejoyce, becauſe I ſaid, I goe unto the Father, for my Father is greater then I.

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## XV.

### A tenth Comfort in Death.

*It is the love of our good God unto us, to take us away from the evill to come; therefore rejoyce at this his gracious call of infinite mercy, to that heavenly manſion which our bleſſed Saviour hath prepared for us in his Fathers houſe.*

*Joh.*14.2. In my Fathers houſe are many manſions or dwelling places, if it were not ſo I would have told you; I goe to prepare a place for you.

1 *King.*11.11,12. The Lord ſaid to Solomon, I will ſurely rend the Kingdom from thee, and will give it to thy ſervant: Notwithſtanding in thy dayes I will not doe it, becauſe of David thy Father: but I will rent it out of the hand of thy ſonne.

2 *Tim.*3.1. This know, in the laſt dayes ſhall come perillous times. *Ver.*2. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankfull, unholy. *Ver.*3. Without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good. *Ver.*4. Traiterous, heady, high-minded, lovers of pleaſures more then lovers of God; having a ſhew of godlineſſe, but denying the power thereof: turn away therefore from ſuch.

*Nah.*1.7. Say thou with the Prophet Nahum; The Lord is good, and a ſtrong hold in the day of trouble, and he knoweth them that truſt in him. In thee O Lord doe I truſt, let me never be aſhamed O my God. *Amen.*

XVI.

## XVI.

### An eleventh Comfort in Death.

*Rejoyce, Becauſe it is the going to the place where our Saviour is, according to the call and being of his ſervants.*

*Joh.*14.3. And though I goe to prepare a place for you, I will come again and receive you unto my ſelf, that where I am, there may ye be alſo.

*Phil.*1.21. For Chriſt is to me both in life and death advantage. *Ver.*22. And whether to live in the fleſh were profitable for me, or what to chooſe I know not. *Ver.*23. For I am greatly in a ſtraight on both ſides, deſiring to be looſed and to be with Chriſt, which is beſt of all.

*Pſal.*50.5. Gather my Saints together unto me, thoſe that make a Covenant with me with ſacrifice.

*Iſa.*40.10,11. Behold the Lord God will come with power, and his arm ſhall rule for him; behold his reward is with him, and his works before him: he ſhall feed his flock like a ſhepheard: he ſhall gather the Lambs with his arm, and carry them in his boſome, and ſhall guide them with young.

*Matth.*3.12. He will gather the wheat into his garner.

*Eccl.*12.7. And duſt returns to the earth as it was, and the ſpirit returns to God that gave it.

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## XVII.

### A twelfth Comfort in Death.

*Rejoyce in the Diſeaſes, pains, pangs and troubles in thy minde or body: becauſe the way to Heaven is through many afflictions: and it is the way our bleſſed Saviour went before us: let us rejoyce then to follow him in it.*

*Luk.*6.46. *Our bleſſed Saviour ſaith,* Why call ye me Maſter, and doe not the things that I ſpeak?

*Pſal.*34.19. Great are the troubles of the righteous: but the Lord delivereth him out of them all.

*Rom.*8.35. Who ſhall ſeparate us from the love of God in Chriſt? Shall tribulation or anguiſh, or perſecution, or famine or nakedneſſe, or perill, or ſword?

2 *Tim.*3.12. All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecutions.

*Iſa.*48.10. I have choſen thee in the furnace of affliction (*ſaith the Lord*) And 1 *Pet.*5.8,9. Be ſober and watch, for your adverſary the Devill, as a roaring Lyon walketh about ſeeking whom he may devour. Whom reſiſt ſteadfaſt in the faith, knowing that the ſame

ſame afflictions are accompliſhed in your brethren which are in the world. *Remember the love of our Saviour Jeſus, in his taking upon him our ſinnes, our fleſh,&c. See his love to us, his ſuffering for us from his cradle to his grave: Read the Scriptures: See ſome notes thereof in the title (true love to God) in this book.*

*Pſal.*119.49. Remember thy promiſe made to thy ſervant, wherein thou haſt cauſed me to truſt: it is my comfort in my trouble, for thy promiſe hath quickned me. *Ver.*92. Except thy Law had been my delight, I ſhould have periſhed in my affliction. I will never forget thy precepts, for by them thou quickneſt me. I am thine ſave me, for I have ſought thy precepts. Behold my affliction and deliver me, for I have not forgotten thy Law. Plead my cauſe and deliver me, quicken me according to thy word.

## XVIII.

### A thirteenth Comfort in Death.

*Rejoyce, becauſe it is our going to enjoy ſuch as were our neareſt friends in this life, in unexpreſſible heavenly enjoyments, according to our heavenly Fathers will in Jeſus, without any fear of loſing them, or thoſe joyes for ever. It is our being gathered to our Fathers (and then ſurely to all our friends) which are the ſervants of our Saviour Chriſt.*

*The joyes of Heaven are ſuch,* as eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive; *for that the fleſh cannot diſcern, nor punctually underſtand the ſpirit:* Who knowes a man, (viz. *the ſoul,*) ſave the ſpirit, *&c. The change in death, is our being gathered to the place where our Saviour is, that we may ſee his glory: then certainly no joy or comfort can poſſibly be wanting, neither can there be any fear of loſing them any more; he is the ſure foundation of eternall comfort, and a building ſet thereon cannot fail.*

*Hear what* S*t. John ſaith, Joh.*8.51. Verily, verily I ſay unto you, if a man keep my word he ſhall never ſee death. *God is moſt gracious, his mercy endures for ever; he is onely good, he accepts the will for the deed, if we truly will to obey and love his word, although we doe it not.*

*Rom.*7.20. It is not us, but ſinne that doth offend. *And certainly the authour and actor of ſinne in us, our old enemy, that old and lying Serpent the devill, ſhall (in the juſtice of God to him, and the loving mercies of God to us in Chriſt) bear the burthen of our ſinnes which deſerve and ſhall have upon him eternall death.*

## A fourteenth Comfort in Death.

*Rejoyce, For that after a ſhort time, thoſe friends left behinde us in this world, ſhall be in Jeſus gathered to us, to our eternall communion, and praiſe of our everlaſting, moſt dear and loving Father, with them, without offending, or danger to offend his moſt bleſſed and ſacred Majeſty for ever.*

*Job* 14.1. Man that is born of a woman, is of ſhort continuance and full of ſorrow.

*James* 4.14. For what is your life, it is even a vapour that appears for a little time, and afterward vaniſheth away.

*Job* 10.20. Are not our days few? *Chap.* 14. *ver.* 5. Are not his days determined? the number of his moneths are with thee, thou haſt appointed his bounds which he cannot paſſe.

*Pſal.* 103.15. The dayes of a man are as graſſe, as a flower of the field, ſo flouriſheth he. Man is like to vanity; his dayes are like a ſhadow which vaniſheth.

*Rom.* 6.7. For he that is dead is freed from ſinne. *Ver.* 11. Likewiſe alſo think ye that ye are dead to ſinne, but are alive to God in Jeſus Chriſt our Lord.

*Rev.* 15.2,3,4. And I ſaw (as it were) a glaſſie ſea mingled with fire, and them that had got victory of the beaſt, and of his Image, and of his mark, and of the number of his name, ſtand at the glaſſie ſea, having the harps of God: and they ſang the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works Lord God almighty: juſt and true are thy wayes, thou King of Saints. Who ſhall not fear thee O Lord, and glorifie thy Name? for thou only art holy, and all Nations ſhall come and worſhip before thee: for thy judgments are made manifeſt.

*Pſal.* 112.6. The righteous ſhall be had in everlaſting remembrance.

## A fifteenth Comfort in Death.

*We may well rejoyce at Gods gracious meſſenger of Death, becauſe it is the wiping of all teares from our eyes, and the finall end of all our troubles and ſorrows; the world, the fleſh, the devill, ſhall no more oppreſſe, diſtract and hurt us, with their diſtractions, deluſions, and deceits.*

*Eccl.* 4.1. So I turned and conſidered all the oppreſſions that are wrought under the Sunne, and behold the teares of the oppreſſed, and none comforteth them. *Ver.* 2. Wherefore I praiſe the dead which now are dead, above the living which are yet alive.

*Hoſ.*

*Hoſ.*13.14. *Hear what comfort our loving God gives us*; I will redeem them from the power of the grave, I will deliver them from death. O death I will be thy deſtruction: repentance is hid from mine eyes.

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## A ſixteenth Comfort in Death.

*Rejoyce, Becauſe it is the imitating of our Saviours paſſion, as farre as we are able, that we may ſee his glory.*

*Matth.*10.38. He that taketh not his croſſe and followeth after me, is not worthy of me. *And Chap.*16.*ver.*24. If any man will follow me, let him forſake himſelf, and take up his croſſe and follow me. *And ſomewhat more* Luk 9.23. If any man will come after me, let him deny himſelf, and take up his croſſe daily and follow me. *And Chap.*14. *ver.*27. Whoſoever beareth not his croſſe, and cometh after me, cannot be my Diſciple.

2 *Tim.*2.12. If we ſuffer we ſhall alſo raigne with him; if we deny him, he alſo will deny us.

*Joh.*17.24. Father, I will that they which thou haſt given me be with me where I am, that they may behold my glory which thou haſt given me, for thou lovedſt me before the foundation of the world.

*Matth.*10.24. The Diſciple is not above his Maſter, nor the ſervant above his Lord: it is enough for the Diſciple to be as his Maſter, and the ſervant as his Lord. If they have called the Maſter of the houſe Belzebub, how much more them of his houſhold?

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## A ſeventeenth Comfort in Death.

*It is our freedome from ſinne, death and hell, and all our enemies.*

The day of death (*ſaith* Solomon) is better then the day of birth: *therefore is that day, a day of rejoycing to us.* S. *Paul* deſireth to be diſſolved and to be with Chriſt, *and ſaith*, it is the beſt of all.

*Rom.*6.7. He that is dead is freed from ſinne.

*Ver.*11. Likewiſe think ye alſo that ye are dead to ſinne, but are alive to God in Jeſus Chriſt our Lord.

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## An eighteenth Comfort in Death.

*It is our taking poſſeßion of the fullneſſe of reſt in the communion of Saints, in the love of the eternall God, the Father, Sonne, and holy Ghoſt, and therein peace for ever, therefore rejoyce.* Lazarus *is ſaid to be preſently carried into* Abrahams *boſome, where (moſt ſure) he had immediate poſſeßion in a high degree of eternall peace.*

*Gerrards Meditat.* p.25. Death is the beginning of a holy life.

*Iſa.*57.1,2. The righteous periſheth and no man conſidereth it in heart; and mercifull men are taken away, and no man underſtandeth, that the righteous is taken away from the evill to come. Peace ſhall come, they ſhall reſt in their beds, every one that walketh before him.

*Matth.*11.28,29. *Hear our gracious Saviour,* Come unto me all ye that are weary and heavy laden, and I will eaſe you. Take my yoak on you, and learn of me, for I am meek and lowly in heart, and ye ſhall finde reſt unto your ſouls.

2 *Theſ.*1.7. And to you which are troubled, reſt with us, when the Lord Jeſus ſhall ſhew himſelf from Heaven with his mighty Angels. *And if then, ſurely alſo from our ſeverall changes till then.*

*Heb* 4.3,9. For we which have beleeved doe enter into reſt. There remains therefore a reſt for the people of God; for he that is entred into his reſt, hath alſo ceaſed from his own works, as God did from his: let us ſtudy to enter into that reſt.

*Job* 3.12,13. Why did the knees prevent, me, and why did I ſuck the breaſts? for ſo ſhould I now have lyen and been quiet, I ſhould have ſlept then, and have been at reſt.

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## A nineteenth Comfort in Death.

*Jeſus Chriſt is in Death and Life to us gain, and cauſeth death to be to us advantage, the end of unexpreßible evils, the beginning of unexpreßible and eternall joy.*

*Phil.*1.21. For Chriſt is to me both in life and death advantage. *All the miſeries of* Lazarus *end in his death, and his eternall joyes begin in* Abrahams *boſome. Our Saviour Jeſus entred by the gate of death into his glory, and thereby hath prepared joyes:* 2 Cor.2.9. ſuch as eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive, for them that love him.

*Iſa.*35.10. Therefore the redeemed of the Lord ſhall return, and come to Zion with praiſe, and everlaſting joyes ſhall be upon their heads: they ſhall obtain joy and gladneſſe, and ſorrow and mourning ſhall flee away.

A twentieth Comfort in Death.

*Doubt not of the all-ſufficient love of God to thee in his Sonne Jeſus: He that gave thee a body when thou hadſt none, can give thee a heavenly body, ſo ſoon as thou art at liberty from this of earth, and will moſt certainly diſpoſe of thee in Jeſus, as of his ſervants, which is the beſt for thee: His power and his will is ſufficient to give thee joyes beyond thy thoughts. Have thou true faith, and true belief, that God is, and that he is the rewarder of them that ſeek him. Give him thy whole ſoul and ſpirit, and humbly crave the aſſiſtance of the eternall God, that he will (for his Sonne Chriſt Jeſus his ſake) fully and freely enable thee to give to the Sacred Trinity in Unity, three Perſons but one Almighty God, Father, Sonne, and holy Ghoſt, all honour, glory and praiſe, as his moſt obedient ſervant for ever. And ſay with true faith and love, O gracious Father, Thy will be done in earth as it is in Heaven. And in thy moſt free and gracious love to a poor ſinner in Jeſus Chriſt thy only Sonne my Saviour, doe thou compell my unworthy and corrupted will, to doe unto thy moſt Sacred Majeſty, true and perfect ſervice. Doe thou (O bleſſed Father) for thy free goodneſſe ſake, convert me wholly into that ſervice, for thou art my only Lord God, and I am thy ſervant; ſo come Lord Jeſus, come quickly and receive my ſpirit.* Amen, Amen.

*Matth.*19.26. With God all things are poſſible.

*Gen.*17.1. I am God all-ſufficient, walk before me, and be thou perfect.

*Chap.*15.*ver* 1. Fear not, I am thy buckler, and thy exceeding great reward.

*Pſal.*50.7. Hear O my people, and I will ſpeake; hear O Iſraell and I will teſtifie unto thee; for I am God, even thy God.

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## *Againſt Preſumption and Deſpair, at all times, but eſpecially upon the Death-bed.*

*Sathan that old and lying Serpents ſuggeſtion to Preſumption.*

COme! now thou mayeſt eat, drink, ſleep and be merry, becauſe thou haſt lived according to Gods commands, and now art going to thy maſters reſt, whom thou haſt truly and punctually ſerved; farre above the ſervice of thouſands, that doubt not at all of their ſalvation, the due reward of their godlineſſe of living. For thy Originall ſinne which thy Father *Adam* committed, thou didſt it not, therefore in juſtice God cannot charge thee with it; and he

will not viſit the ſinnes of the Fathers upon the children. As for thy actuall ſinnes of ignorance, that cannot in juſtice be laid to thy charge which thou kneweſt not to be a ſinne, nor the time of its commiſſion: Thou haſt lived ſo carefully to pleaſe thy God, that few have been ſo ſtrict in walking in his Laws: thou maiſt profeſſe to have kept all his Commandements from thy youth: thou haſt had no other God, nor worſhipped any graven Image, and haſt not delighted to take his Name in vain: Thou haſt conſtantly kept the Sabboth, haſt honoured thy Parents, haſt not murthered, nor adulterized, nor ſtollen, nor borne falſe witneſſe, nor coveted, but haſt been contented with thy portion; therefore ſo long as life is in thee, eat, drink and be meery, for certainly the Angels are charged to keep thy ſoul and body to eternall life, as thy fellow ſervants of God, for ever.

*The Souls Anſwer.*

Avoid thou old and lying Spirit, truth cannot proceed out of thy mouth without defilement! am not I from *Adams* loynes, and can I then be clean? Did not his ſinne, that thy envy brought him into, corrupt his whole body? and am not I, as part of it proceeding from it? Could I doe all that I am commanded of my God, were I not ſtill an unprofitable ſervant? Doth not my leaſt ſinne, in thought, word or deed (beſides my originall corruption) deſerve puniſhment infinite, as my God (whom thereby I rebell againſt) is infinite? Can a clean thing proceed out of an unclean? Inſtead of keeping, have I not broken all the commands of my God, times without number, and in degrees infinite? As thou waſt a lyar to *Adam* the firſt man upon earth, ſo thou art for ever; and as it was then ſaid, *The ſeed of the woman ſhall break thy head*; ſo ſhall it be for ever to my ſalvation, in the free love and mercy, death and paſſion, merit and redemption of Jeſus Chriſt my Lord.

*Sathan his motives to Deſpair.*

I was deceived indeed, and turning over another leaf in my black book, there I finde a quite contrary character of thy life: I ſee thou haſt imitated and added to all *Adams* rebellions; he diſobeyed and broke one Commandement once, and therefore had that terrible ſentence pronounced againſt him by Gods own mouth, to be caſt from Paradice, he and his poſterity for ever. But thou haſt broken all Gods Commandements, times without number, and in degrees beyond expreſſion infinite? Thy life hath been nothing elſe but a conſtant breaking of them; unleſſe thou look for ſalvation from theſe breaches (which is a way impoſſible) thou haſt no hope: therefore ſatisfie thy ſelf with what thou canſt not help, and

ceaſe

ceaſe to aske, or ſeek, or knock any more at Gods gate of mercy, for it is faſt ſhut againſt thee, and ſinners cannot enter in at it: now thou and I muſt burn together in hell for ever, from which there is no redemption for us. I have recorded againſt thee, in places infinite, that thou haſt made thee many Idoll gods, in hearty seeking of vain earthly things, and thou haſt loved and worſhipped them as Images of thy deſired luſts. The Name of God thou haſt repeated invain, and no one Sabboth haſt thou truly kept. Thou haſt not reverenced nor honoured thy Father and Mother, but in thy thoughts at leaſt haſt them deſpis'd, and murthered them, or others. Thou alſo haſt adulteriz'd in heart, and in thy faculties ſtollen thy neighbours goods: Thou haſt coveted and borne falſe witneſſe too againſt thy neighbour. Almighty God gave his Angels charge to keep his ſervants from wrongs and hurts, but thou haſt not ſerved him, therefore thou belongeſt only to me whom thou haſt punctually ſerved.

*The Souls Anſwer.*

O my Enemy, thou ſayeſt thou wert miſtaken, and ſo indeed thou wert, and art, and ever wilt be, in ſeeking to ſnatch the ſervants of my God out of his hand: for although my God ſuffer thee a while to walk the earth, his pleaſure is in a good time appointed, to caſt thy chains upon thee in a place prepared, from which thou maiſt not move for ever. I moſt humbly confeſſe, and have (ſo I truſt) confeſſed, all my ſinnes, and more in number then what I can comprehend, infinite; ſuch I acknowledge are my wounds, my ſore diſeaſe proceeding from thy hate and envious gulf. Yet know I have a medicine, *I* have a ſalve ſufficient, a *Jordan* ſtream to make me clean, if not more clean then if *I* had not ſinned: and this my cleanſing, is more my certain life then was my ſtanding clean, if then *I* had not ſinned, ſo that thy envy now is my advantage: thou knoweſt it well, but loveſt not to remember that my precious Antidote, whereby *I* am ſecured from thy Aſpiſh poiſon, ſo cloſely carried under thy lying tongue: it is that free redeeming love and bloud of that moſt valiant *Sampſon*, whoſe Name is Jeſus Chriſt, that quickly ſnapt in ſunder thy treble corded lye of vain deceit, he is my Captain that never loſt, nor will loſe any of his ſouldiers: without his word *I* move not, at his command Ile gladly meet thee with million of Juries of my ſinnes before the judgment-ſeat of God: and when thou haſt proved me guilty as *I* doe confeſſe, thou wilt ſoon appear the Serpent and principall authour of my great offence, and *I* an acceſſary by thy deluding lies, perſwading, and to thy uttermoſt power, compelling me to doe the evill that *I* would not doe, and hindring me from doing good; therefore know, that my Saviour Chriſt, my Captain and my God, will plead

plead his death, and then I live, and thou ſhalt bear the due deſervings of my ſinnes for ever, in eternall flames, for they are thine: therefore Sathan (in humble reverence to my Saviour) avoid, get thee behind me, my good God hath provided a place in Heaven with his ſervants for me, that *I* may be even where he is, and as his ſervant, ſee his glory; and this notwithſtanding all my ſinnes and ill deſerts (onely of his free love and mercy) whereby he hath with his bloudy ſufferings redeemed my ſoul from hell (my juſt deſert) becauſe he is good and his mercy endures for ever: ſo come Lord Jeſus, come quickly, even as thy will may be done with the Father and the holy Spirit, three perſons, but one eternall God for ever, *Amen.*

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## *True Love.*

1. TO love our good God, though there were neither Hell of his juſtice, nor Heaven of his mercy.

2. True love will chooſe rather to ſerve our good God in Hell for ever, if it could more fully and better do him perfect ſervice in thoſe flames; then to be for ever in the higheſt joyes of Heaven, there not to ſerve him, as fully and as truly.

3. To deſire the eternall and whole converſion of thy ſoul and body for ever, into the everlaſting ſervice of thy good Creatour in true love, and to finde therein thy true peace, is true love. Love truly converted into the will of God is Heaven, and thoſe that are ſo converted, may be ſaid to be in Heaven upon earth, for neither love nor Heaven can here be perfect; but although they be ſtill in their earthly tabernacles, they have heavenly peace both of minde and conſcience, which cannot be quite taken from them (although here muſt be no perfection) whereby the whole will of almighty God (without which, either by appointment or permiſſion nothing comes to paſſe) is the true joy and content of their mindes, wills and ſouls.

The love of our good Father, is ſhown to us in his Sonne Jeſus, who (as it were) took ſatisfaction for our ſinnes in his ſufferings, that his juſtice being ſatisfied in the ſufferings, death and paſſion of our Saviour Jeſus, we might have onely the mercy of our good Father to appear before, which in his eternall love to us, is ſufficient for our Salvation, when the juſtice of our good God could no other wayes be ſatisfied but by our damnation. The great and unexpreſſible love prevailed with the ſacred Deity for us, when our Saviour Jeſus could have been reſcued from his ſufferings for us, with more then twelve legions of Angels; and when he could have had as great honour (if not greater) in our condemnation, then in our ſalvation. Let our ſouls, and bodies then with all their faculties, be

converted

converted into the true love of our Saviour Jesus for ever;

For His
1. Coming down from his Fathers right-hand, from his being God with his Father for ever.
2. Poverty, that thou mightest be rich.
3. Not having whereon to lay his head.
4. Wandrings, and fastings, and prayers for thee.
5. Being betrayed.
6. Being apprehended as a malefactor.
7. Being falsly accused.
8. Scarlet robe of derision.
9. Crowne of Thornes.
10. Being condemned.
11. Nayling to the Crosse.
12. Cruell thirst.
13. Sweating bloud.
14. Side stricken with a spear.
15. Bleeding water and bloud at that wound.
16. Sufferings from his cradle to his grave.
17. Bitter passion, causing him to cry, *My God, my God, why hast thou forsaken me:*
18. Lying in the grave.
19. Resurrection.
20. Now sitting at the right-hand of his Father (and in him our Father) in Heaven, there asking the forgivenesse of all our sinnes, of his Father, who never denies him any thing.

Wherefore let us stand at the foot of the Crosse of this our Saviour weeping, for sorrow that our sinnes caused his sufferings, but for joy that through his infinite love shewed therein, we are freed from sinne, death and hell, and have a place prepared in the power of his might, where we shall see and partake of his blessed glory, as his elected servants for ever. *Amen.*

Thou needest not to fear death, for thy Saviour hath destroyed the sting of death, that is the Devill: Read *Heb.* 2. 14, 15, 16, 17, 18, *verses*; there's comfort enough in any condition: the words are these; *Forasmuch then as the children are partakers of flesh and bloud; he also himself likewise took part of the same, that through death he might destroy him which had the power of death, that is the Devill: And deliver them who through fear of death, were all their life time subject to bondage. For verily he took not on him the nature of Angels, but he took on him the seed of Abraham: wherefore in all things it became him to be made like unto his brethren, that he might be a mercifull and a faithfull High-Priest in things pertaining to God, to make reconciliation for the sinnes of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* See an admirable expression of the infinite love of God, which may preserve us from despair, and

may give us true joy from our humble desires to serve him, though we cannot desire, much more perfectly serve him as we ought. *Isa.* 40.1,2. *Comfort ye, comfort ye my people will your God say, speak comfortably to Jerusalem, and say unto her, that her warfare is accomplished, that her iniquities are pardoned.* From hence is sweet and solid comfort in all conditions.

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## *An humble Prayer.*

*Psal.* 139. 23,24. 5.8. 27.11. 31.3. 43.3. 143.10. *Cant.*1.4. *Psal.*28.3. *Job* 7.16.

O Lord remember thy mercies, draw me unto the Sonne of thy love, and lead me in the way of thy precepts. Try me (O God) and know my heart, prove me, and know my thoughts; and consider if there be any way of wickednesse in me; and lead me in the way for ever. Lead me O Lord in thy righteousnesse, because of my enemies, make thy way plain before my face. Teach me thy way O Lord, and lead me in a right path, because of my enemies (*by enemies understand inward and outward, of the soul and of the body, but especially those inward enemies which are the ruin and destruction of both.*) For thou art my rock and my fortresse, therefore for thy Name sake, direct and guide me. Send thy light and thy truth, let them lead me, let them bring me unto thy holy mountains, and unto thy tabernacles. Teach me to doe thy will, for thou art my God; let thy good Spirit lead me unto the land of righteousnesse. Draw me O God and I will runne after thee. Draw me not away with the wicked, and with the workers of iniquity. I shall not live alwaies, O spare me then, for my daies are but vanity. I rejoice O Lord my God in thy love, because thou art mercifull and wilt spare me, as a man spareth his sonne that serveth him, for thy mercy endures for ever, *Selah.*

Thou art my good Father (O my Creatour) thou wilt not punish me, nor impute to me my Originall sinnes, which descended upon me from the wicked rebellion of my first parents, even as my body is from them: but the soul that sinneth and doth not look towards thee, nor desire thy gracious gift of true repentance, it shall die: Yet art thou (O my good Father) wholly and only good, and thy mercy endures for ever, *Selah.*

Thou wilt not punish the presumptuous sinnes and vanities of my youth; for thou art good and thy mercy endures for ever, *Selah.*

Thou delightest not in the death of a sinner (O God) but wouldst that all should be converted from their evill waies, and live. Thou art my All-sufficient God of mercy, whose will is all things both in Heaven and earth: I trust in Jesus thy only Sonne my Saviour, that thou wilt turn me from all my evill waies, and give me true repentance from the bottome of my heart, so I shall be turned unto thee

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in true love, for thou art the Lord my God, and thy mercy endures for ever, *Selah.*

Let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy ſight, O Lord my ſtrength and my redeemer. Incline not my heart to evill, that I ſhould commit wicked works with men that work iniquity. Set a watch O Lord before my mouth, and keep the door of my lips, ſo ſhall my mouth ſpeak thy praiſes for ever, *Amen.* O my ſweet eternity, and my eternall Saviour; in thy love to poor ſinners in Jeſus, and for his ſake, I only beg of thee (truſting that in him thou wilt not deny me, notwithſtanding all my ſinnes) for thou art good, and thy mercy endures for ever.) And firſt my moſt humble petition unto thy moſt ſacred Majeſty is, that thou wouldeſt of free and perfect mercy, pardon all my breach of Covenants with thee or men, as thy mercy endures for ever. Secondly, To pardon accordingly, my vowing and not paying, for thou art good, as thy mercy endures for ever. Thirdly, To pardon of thy like goodneſſe all my hypocriſie towards thee and man, as thou art good, and as thy mercy endures for ever. Fourthly, To pardon all my blaſphemies againſt thy Majeſty, any manner of way; as thou my God art only good, and as thy mercy endures for ever. Fifthly, To pardon all my Lies, wherewith I have given thee cauſe of Anger againſt me, as thou art good, and as thy mercy endures for ever. Sixthly, To pardon all my relations, ſpeaking abſolutely, yet beyond my certain knowledge, at that time when I ſpoke them, as thou my good Lord art onely and perfectly good, and thy mercy endures for ever. Seventhly, To pardon all my Oathes, and taking of thy Name in vain, as thou art good, and thy mercy endures for ever. Eighthly, To pardon all my vain and idle ſpeakings, as thou art good, and as thy mercy endures for ever. O my mercifull and loving Father, I humbly pray thee for thy Sonne my Saviours ſake, and in his Name, be graciouſly pleaſed to pardon and forgive all the ſinnes of all my ſenſes: I humbly acknowledge I have been dull to liſten to thy commands, but moſt ready and open to receive vanity, to the corrupting, (and as much as in me lieth) the deſtruction of my body and ſoul. Forgive I humbly beg alſo the ſins of my ſeeing, ſmelling, taſting, goings, and of all the members and faculties of my body and ſoul, for they have all rebelled againſt thy gracious mercy, to their due deſervings of eternall death. O Lord who knowes the errour of his heart, and of his waies, cleanſe my ſoul, O Lord, from my ſecret ſinnes: and deliver me, I humbly beſeech thee, from my preſumptuous ſinnes, leaſt they get the dominion over me, O cleanſe thou me, and ſo I ſhall be cleanſed. I doubt not but thou wilt (in thy infinite love to the works of thy own hands, (and in thy free pardoning of ſinne for Jeſus Chriſt his ſake) give me eternall life with thy ſervants, and wilt not impute the guilt of ſinne unto me, for thou art

*Pſal.* 19. 14.

141. 4.

art the Lord my God, whoſe mercy endures for ever, above all thy works, *Selah.* In thee therefore I will rejoice.

## *A Confeſſion and humble ſuit for Pardon in Jeſus Chriſt.*

O My mercifull Lord God, I humbly pray thee for Chriſt thy Sonne my only Lord and Saviours ſake, to pardon and put clear out of thy remembrance, that originall ſinne, and damnation, due to me from the loynes, and rebellions of my firſt parents: O forgive thou the ſinnes of my father, and let the ſinnes of my mother be done away: I doubt not (oh my Father of mercy) but thou haſt of thy own free goodneſſe already done it; for I know thou art only perfectly good, and thy mercy endures for ever, *Selah.*

O Father, I know thou wilt not viſit the originall ſinne of my
*Exek.* 18.20 fathers upon me, for that thou haſt ſaid; The ſonne ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſonne; but the righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon himſelf. O Lord I know, as a father hath compaſſion on his children, ſo thou haſt compaſſion on them that fear thee.

*Pſal.* 51.5. O my God, I acknowledge that I was born in iniquity, and in
*Exod.* 34. 6, ſinne hath my mother conceived me: but thou art the Lord my
7. God, ſtrong, and mercifull, and gracious, ſlow to anger, and abundant in goodneſſe and truth, reſerving mercy for thouſands;
*Dan.* 9.9. forgiving iniquities, tranſgreſſions and ſinnes. Compaſſion and forgiveneſſe is in the Lord our God, albeit we have rebelled againſt him.

*Eccl.* 11. 10. O my Father, Remember not the ſinns of my childhood, for childhood and youth are vanity. When I was a childe, I ſpake as a childe, I underſtood as a childe, I thought as a childe: but mercy
*Pſal.* 24. 48. is with thee that thou maiſt be feared. Look thou upon my affliction, and my travell, and forgive all my ſinnes. It is the joy of my
86.5. ſoul O God, that thou art good and mercifull, and of great kindneſſe unto all them that call upon thee.

O my good Lord, I beſeech thee for thy goodneſſe ſake, remember not the ſinnes and vanities of my youth; for only thy free mercy in Jeſus my Saviour, is ſufficient to releaſe me from the torments of their deſervings. Thou, my good God (in thy ſaving compaſſion, and ſparing us miſerable men, from our deſervings,)
*Gen.* 8.21. ſaiſt: The imagination of mans heart is evill even from his youth, but thy mercy endures for ever. O make me not to poſſeſſe the ini-
*Pſal.* 25.7. quities of my youth. Remember not the ſinnes of my youth, nor my rebellions; but according to thy loving kindneſſe remember

thou me, even for thy goodneſſe ſake O Lord, for thou art my hope (O Lord) even my truſt from my youth. O God thou haſt taught me from my youth even untill now, therefore will I tell of thy wondrous works. I deſire moſt humbly to live (if it were thy bleſſed will) from this moment, eternally in thy perfect ſervice.

O my God, I muſt acknowledge and confeſſe, that my heart, my will, my waies, my words and actions, have been evill from my youth: the leproſie of my ſinne is only cureable by the blood of my Saviour, that infinite pledge of thy bleſſed mercy; therefore (O my good God) give me a lively faith to apply it to all my wounds, as thou my God art only good, and from thee only is the will and the deed of true faith and repentance. *Amen*

O my Father, Remember not the ſinnes of my man hood and riper years; I acknowledge (O my God) when I call to minde my breach of promiſes and Covenants both with thee my God and man, which I have ſolemnly made and taken, I have promiſed to thy ſacred Majeſtie my unworthy ſervice (though but the leaſt part of my dutie) upon condition to receive mercy from thee, which in particular thou haſt been gratiouſly pleaſed (as I may judg) to give me, but I (alas) have wholly left undone my promiſe with thee, ſo that ſurely I admire thy patience, that thou haſt not (ere this) caſt me into hell amongſt thy enemies. Thou haſt of thy free mercie given me time of repentance, I truſt thou wilt in thy great goodneſſe, give me true repentance it ſelf, even ſuch as thou wilt not deſpiſe: O give it me for thy mercies ſake.

O my Creatour, as thou loveſt ſinners in Jeſus, and haſt mercie for the works of thy own hands, give me true and ſaving grace, lead and draw me to thee in true repentance: Lord, thy long-ſuffering and patience to me, doth give me ſome hope of thy electing me to mercie: O give me the full aſſurance of it, by a true and a lively faith: Open thou (I moſt humbly pray for Chriſt Jeſus his ſake) my dark and cloſed eyes, ſo that I may ſee the wondrous things of thy Law: bleſſe me O my Father, in not imputing ſinne unto me: for man liveth not by bread only, but by every word of thy mouth.

O God, What is man that thou art mindefull of him, or the Sonne of man that thou viſiteſt him? Lord, what is man that thou regardeſt him, or the Sonne of man that thou thinkeſt upon him? Behold thou haſt made my daies as a hand-breadth, and my age as nothing in reſpect of thee, ſurely every man in his beſt eſtate is altogether vanitie. When thou (O God) with rebukes doſt chaſtiſe man for ſinne, as a moth his beauty doth conſume, ſurely every man is vanity. Doubtleſſe man walketh in a vain ſhadow, he diſquieteth himſelf in vain, he heapeth up riches, and cannot tell who ſhall gather them. And now Lord what wait I for, my hope is even in thee, deliver thou me from all my tranſgreſſions. Who can withſtand thy chaſtenings, ſurely every man living is vanitie. *Selah.* *Pſal.* 8.4. 144.3. 89.5.

O my God, I humbly beſeech thee, for my Saviour Jeſus Chriſt his ſake, and in thy love through him to poor, wretched and miſerable ſinners, forgive all my Oathes and my hypocriſie towards thee or man: all my blaſphemies, lies, falſe and doubtfull ſpeeches, my vanities and offendings of thee by thought, word and deed. O let thy ſweet, free and ſaving mercy forgive all my ſecret ſinnes; and from my preſumptuous ſinnes good Lord deliver me, leaſt they get the dominion over me. I humbly beſeech thee, ſeeing ſinne muſt raigne in this my earthly tabernacle, give me grace and ſtrength, I humbly crave of thy moſt ſacred Majeſtie, that I may ſubmit unto it unwillingly, as to the ſubjection of a cruell Tyrant, not willingly with joy and comfort, as to a lawfull Prince. Give me grace and ſtrength (I moſt humbly pray) with *Ephraim* to bemoane my ſelf in ſecret, and truly deſire to be releaſed from the cruell oppreſſion of this Tyrant; to be diſſolved and be with thee my only joy and peace, that I may ſerve thee as thy faithfull ſervants, and never offend againſt thee any more. *Amen.*

I beſeech thee O my Saviour and my God (for the whole remainder of my life that yet I have to live under the Sunne) remember not thou againſt me my former iniquities, but make haſte and let thy tender mercies prevent me, that I offend not againſt thee; nay I doubt not in Jeſus, but thou my mercifull God wilt of thy
*Pſal.*27. 11. free goodneſſe prevent me. Teach me thy way O Lord, and lead
86.11. me in a right path, becauſe of my enemies. Teach me thy way O Lord, and I will walk in thy truth: knit my heart unto thee that I
119.37. may fear thy Name. Turn away mine eies from vanity, and quicken me in thy way. Stay my ſteps in thy pathes, that my feet doe not ſlide. Shew me thy waies O Lord, and teach me thy pathes, for all thy pathes O Lord are mercie and truth, unto ſuch as keep thy Covenants and thy teſtimonies. O my God, I plainly ſee my evill and my ſinne, the bitterneſſe of my waies are before me: I muſt judge and condemne my ſelf for the leaſt ſinne, guilty of infinite puniſhment, even as thou the Lord my God (whom I offend and rebell againſt thereby) art infinite. But O what then is the due deſert (from thy ſeyere juſtice) for thoſe innumerable heapes of wickedneſſe and tranſgreſſions, which momentarily increaſe upon me, through my corruption, wherewith I have provoked thee to anger, and which continually call for judgment for my eternall deſtruction, as my due deſerts: Although I ſee no way of pardon without great fears and doubts, yet I will delight my ſelf in the mercies of thee my God, and commit my waies unto thee my Redeemer, for I know thou wilt bring it to paſſe: I humbly beſeech thee (O my Father, my hope, my joy, the onely reſt and peace of my eternitie,) guide me and lead me in the perfect way of thy bleſſed ſervice, as thy true and faithfull ſervant, from this moment for ever: O leave me not (nay I doubt not in Jeſus) but thou

thou wilt ever guide and not leave me; untill I be in the houſe of thy love, in the place of thy reſt (which thou O my Father in thy infinite love haſt prepared for thy ſervants,) untill the door be ſhut that I cannot return unto my own vanities againe: even ſo come O my Father in Jeſus, Come quickly. *Amen.*

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## *A Prayer.*

*O thou that hearest prayers, unto thee ſhall all fleſh come; look upon our Saviour and our mercy, and let not our unworthy prayers offend thee.*

O Almighty and our all-ſufficient Lord God, whoſe will is all things both in Heaven and earth, who art only good, and whoſe mercy endures for ever; to thee the grave is open, and from thee there is no covering for deſtruction; thou ſtretcheſt out the North over the empty place, and hangeſt the earth upon nothing; thou bindeſt thy waters in the clouds, and the clouds are not broken under them; thou holdeſt back the face of thy Throne, and ſpreadeſt the clouds upon it: Thou haſt ſet bounds to the waters, untill the day and night come to an end. The pillars of Heaven tremble and quake at thy reproof, the ſea is calm by thy power, and by thy underſtanding thou ſmiteſt the pride thereof: Thy ſpirit hath garniſhed the Heavens, and thy hand hath formed the crooked ſerpent: Loe theſe are part of thy waies (O mighty God,) but how little a portion have we of thee, and who can underſtand thy fearfull power. Thou art the God of the ſpirits of all fleſh, great art thou O Lord and moſt worthy to be praiſed, thy greatneſſe is incomprehenſible: Thou good Lord be mercifull to all us that deſire (or would at leaſt both deſire and fully prepare our whole hearts,) to ſeek and perfectly to ſerve thee the God of our Fathers, although we be not clenſed according to the purification of the Sanctuary. O Lord we beſeech thee let thy loving kindneſſe and thy mercie (to poor miſerable ſinners in Jeſus) direct our hearts, as the hearts of thy elected ſervants, to pray unto thy ſacred Majeſtie, in ſpirit and in truth: and we humbly beſeech thee, let thy ears hearken to our praiers, and the praiers of all thy ſervants who deſire to fear thy Name: Two things we moſt humbly beg of thee O our mercy, denie us not them before we die: Remove farre from us vanity and lies; Give us neither poverty nor riches, feed us with food convenient for us, leaſt we be full and denie thee, and ſay, Who is the Lord? or leaſt we be poor and ſteale, and take the Name of our God in vaine; ſo we will praiſe thee O Lord in the power of thy might; ſaying, Thou waſt angry with us becauſe of our mighty ſinnes provoking thee, but thy

thy wrath is turned away and thou comforteſt us? Thou art our preſerver, and our refuge, we will truſt and will not feare, for thou Lord God art our ſtrength and ſong, and our ſalvation. O our good and bleſſed Lord and King, in the power of thy mercie we will extoll thee, and will bleſſe thy Name for ever and ever: Praiſe ye the Lord O our ſoules, we will praiſe the Lord during our lives: as long as we have any being we will ſing unto our God: O our God, bleſſed is the man unto whom thou imputeſt not iniquity. O teach us thy ſtatutes. Teach us to pray unto thee in a time when thou maiſt be found. Thou art our ſecret place, thou preſerveſt us from trouble, thou compaſſeſt us about with joyfull deliverance, becauſe thy mercie endures for ever. O inſtruct us and teach us the way that we ſhould goe, and guide us with thine eye, leaſt we be like the horſe and mule, which have no underſtanding.

O our loving God, give us grace to truſt in thee, that thy mercie may compaſſe us, and that we may rejoice in thy ſalvation, and give thee praiſe with all the faculties both of our ſouls and bodies, continually. O cauſe us to truſt truly in thee, for ſo we ſhall not periſh. Give us grace and ſtrength O Lord, by the power of thy ſaving ſpirit in Jeſu, truly to humble our ſelves for the afflictions and ſinnes of our enemies; ſo, in thy mercie, ſhall our praiers return into our own boſomes: but doe thou ſave and comfort them O Lord, for thy goodneſſe: and let it be thy will, O God, that our tongue utter thy righteouſneſſe, and thy praiſe every day. We deſire to doe thy will O our God, yea thy Law is within our hearts; deale with thy ſervants according to thy mercies, and teach us thy ſtatutes; we are thy ſervants, grant us therefore underſtanding, that we may know thy teſtimonies: we love thy Commandements above gold, yea above fine gold, therefore we eſteem all thy precepts moſt juſt, and hate all falſe waies. Thy teſtimonies are wonderfull, therefore doth my ſoul keep them. The entrance into thy word ſheweth light, and giveth underſtanding to the ſimple. Look upon us (O Lord) and be mercifull unto us, as thou uſeſt to doe unto them that love thy Name. Direct our ſteps in thy Word, and let none iniquity have dominion over us: ſhew the light of thy countenance upon thy ſervants, and teach us thy ſtatutes. Righteous art thou (O Lord) and juſt in thy judgments. Trouble and anguiſh are come upon us, yet are thy Commandements our delight: The righteouſneſſe of thy teſtimonies is everlaſting, O grant us underſtanding, and we ſhall live. Hear our voice O Lord, according to thy loving kindneſſe, O quicken us according to thy judgments. Great are thy tender mercies O Lord, quicken us according to thy free mercy, and thy goodneſſe. Doubtleſſe thou art our Father, though Abraham be ignorant of us, and Iſraell know us not, yet thou O Lord, art our Father and our Redeemer, thy Name is for ever.

O

O give us thy ſaving ſpirit of life in Jeſus from Heaven, for we can receive nothing except it be given us from Heaven: O Lord, why haſt thou made us to erre from thy waies, and hardned our hearts from thy feare, returne for thy ſervants ſake; and for our Saviour Jeſus Chriſt his ſake, doe thou write our Names in the book of life with thy ſervants. Let our complaints come before thee, O Lord, and give us underſtanding according to thy word: Let our ſupplications come before thee, O Lord, and deliver us according to thy promiſe: Our lipps ſhall ſpeak thy praiſe O God, when thou haſt taught us thy ſtatutes: Our tongues ſhall treat of thy word, for all thy Commandements are righteous. Let thy hand help us, for we have choſen thy precepts: We have longed for thy ſalvation O Lord, and thy Law is our delight: Let our ſouls live and they ſhall praiſe thee, and thy judgments ſhall help us: We have gone aſtray like loſt ſheep, ſeek thy ſervants, for we doe not forget thy Commandements. Our ſinnes, O Lord, our ſinnes, they have taken hold of us, that we cannot look up; they are more in number then the hairs of our heads, therefore our hearts have failed us: Let it pleaſe thee O Lord to deliver us, make haſte O God to help us; Our ſouls thirſt for God, even for the living God, when ſhall we come and appear before the preſence of God. O God, thou art our guide for ever, have mercy upon us according to thy loving kindneſſe, according to the multitude of thy mercies doe away our offences: Waſh us throughly from our iniquities, and cleanſe us from our ſinnes, for we know our iniquities, and our ſinnes are ever before us. Againſt thee, againſt thee onely have we ſinned, and done evill in thy ſight; that thou mayeſt be juſt when thou ſpeakeſt, and pure when thou judgeſt: behold we were born in iniquity, and in ſinne have our mothers conceived us. Thou O Lord loveſt truth in the heart, therefore give us wiſdome in our inward affections. Purge us with hyſop and we ſhall be clean, waſh us and we ſhall be whiter then ſnow: make us to hear of joy and gladneſſe, that the bones which thou haſt broken may rejoyce: Hide thy face O Lord from our ſinnes, and put away all our iniquities: Create in us clean hearts O Lord, and renew right ſpirits within us: O caſt us not away from thy preſence, and take not thy holy ſpirit from us. Open thou our lips O Lord, and our mouthes ſhall ſhew forth thy praiſe. Deliver us from bloud, O God of our ſalvation, and from the ſecret trapps of our deadly enemy. Have mercy upon us, O God, have mercy upon us, for our ſoul truſteth in thee, and in the ſhadow of thy wings will we truſt, till the afflictions of our ſinning againſt thee be overpaſt. We will call upon the moſt high God, even to the God that performeth his promiſe towards us. We will dwell in thy Tabernacles for ever, and our truſt ſhall be under the coverings of thy wings. O God thou art our ſalvation and our glory, the rock of our ſtrength, in thee

onely is our reſt: We beſeech thee put thy Law into our hearts, and write it in our mindes, and remember our ſinnes and our iniquities no more. O our good God, we truſt we have received the knowledge of thy truth, deliver us from ſinning againſt thee. O Lord God of hoſts, hear our prayers, hearken O God of *Jacob*, thou art our ſhield, look upon the face of thine anointed: for a day in thy Courts is better then a thouſand otherwhere: I had rather be a door-keeper in the houſe of my God, then to dwell in the tabernacles of wickedneſſe. Thou art our Sunne and our ſhield, and wilt give grace and glory; and no good thing wilt thou withhold from them that walk uprightly. O Lord of hoſts, bleſſed is the man to whom thou giveſt grace to truſt in thee, and to whom thou imputeſt not his ſinne, ſo deale with us thy unworthy ſervants O our eternall mercie: Nay we doubt not, but in Jeſus Chriſt thou wilt give us eternall life, for in him there is ſufficient, that thou ſhouldeſt forgive, and not impute our ſinnes unto us, *Selah.* In whom we truſt thou haſt elected us to mercy as thy faithfull ſervants. *Amen.*

O moſt powerfull Jehovah, O Eternitie,

I am hungred, and cannot be ſatisfied;
I am thirſty, and cannot be quenched;
I am weary, and can have no reſt;
I mourne, and cannot be comforted;
I am poor, and have no helpe;
I ſinne, and cannot ſatisfie;
I am thy ſervant, and cannot ſerve thee;
I am thy labourer, and cannot work;
I am moſt vile and unworthy, yet look thou upon me

O God in Jeſus, and for the love of him only give me thy holy Spirit, conduct and lead me in this my ſinfull pilgrimage to thee my God, my only joy, and eternal repoſe even to the place of my Fathers, who are dead in thee my God, who reſt from their labours, and their deſired work (in thy gracious and loving acceptance of them in Chriſt Jeſus) follow them: O give me thy love to poor ſinners, for that, and that only is ſufficient for me. It is all joy to me to work in the vineyard of my Maſter, and to ſee the Evening of his loving call to reſt draw on. I greatly rejoice in the love and ſervice of my Saviour Jeſus. I rejoice to die, becauſe I know my Saviour liveth. I rejoice to leave my Children, becauſe I know the mercies of my God preſerveth his ſervants to the joyes of Eternity, and to temporall peace alſo, as it ſhall be beſt for their eternall happineſſe. I rejoice to leave the world, becauſe I finde it not a fit inſtrument to ſerve my Saviour, and that I have cauſe to fear diſſerving him therewith.

## Pious Sentences.

GOD gives the cold according to the Cloth.
God knowes who is a good Pilgrim.
God Almighty, and a Father, have no requitall.
God worketh in a little time.
God kept: nothing loſt.
God raigneth where he pleaſeth.
Gods ſervants, have a good Maſter.

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## Job Ch. 14.

V. 1. *MAn that is Eves poſterity*
*hath ſhort continuance,*
*Yet armies of his miſeries*
*continually advance.*
2 *He ſhooteth forth as doth a fleure*
*that's preſently cut down,*
*He vaniſheth, and in one heure*
*the grave becomes his Crowne.*
3 *And yet thou openeſt thine eyes,*
*upon ſo vain a ſhade,*
*And cauſeſt him to enterprize*
*in judgment 'gainſt thy aide.*
4 *O Lord who can bring a clean*
*out from a thing ſo vile;* (thing
*Or who dare look on thee O King*
*if thou pleaſe not to ſmile?*
5 *Thou haſt determined his dayes,*
*his moneths are known to thee,*
*Thou haſt appointed out his wayes,*
*how, where his end ſhall be.*
6 *O turn away thy angry rod,*
*O ſtay thy chaſtizing,*
*Untill my day deſired*
*when I ſhall ceaſe to ſinne.*
7 *For there is hope that though a*
*be cut and hewed down,* (tree
*May have it's ſhading branch and be*
*as formerly 't was known.*
8 *Although the root of it wax old,*
*within its tombe or grave,*
*And though the ſtock of it be dead*
*within its antient cave.*
9 *Yet by the ſent of water it*
*may budde and bloome againe,*
*And bring forth boughs, and become*
*as plants for to remaine.* (ſit
10 *But man is ſick and dies and goes*
*to his long biding place,* (foes
*Man periſhes from friends from*
*where's honour, where's diſgrace?*
11 *As the great waters part from*
*and are not to be found,* (ſea
*And as the floods dry up, and they*
*become, as parched ground.*
12 *So man doth ſleep and doth not*
*he ſhall not wake againe,* (riſe,
*He ſhall not from his ſleep ariſe*
*while Heaven doth remaine.*
13 *O that thou wouldeſt hide me in*
*the grave and ſecret chamber*
*Untill thy wrath were paſt for ſinne,*
*and then would ſt me remember.*
14 *If a man die ſhall he here live,*
*oh! all my wandring doome*
*That thou haſt pointed, I will waite*
*untill my changing come.*
15 *Thou ſhalt call me, and then I*
*unto thee anſwer make,* (ſhall
*Thou loveſt thine own handy-worke*
*for thine own mercy ſake.*
16 *But now thou numbreſt all my*
*and doſt not ſtay my ſinne,* (ſteps
*As if I could pay all my debts*
*in which I lived in.*

17 *My*

17 *My ſinnes and my iniquities*
*thou haſt faſt ſealed up,*
*As in a bagge, whereof is fil'd*
*my ſinfull flowing cup.*
18 *And ſurely as the hills decay*
*that from their place are found,*
*And as the rocks doe mould away*
*that change their antient ground.*
19 *And as the waters break the ſtones*
*when thou doſt overflow,*
*Even ſo thou doſt deſtroy the hope,*
*that man hath here below.*
20 *Thou doſt prevaile againſt his ſoule*
*ſo that he goes as clay,*
*He changes quite his countenance*
*when thou caſts him away.*
21 *Ah! he knowes not whether his ſonnes*
*ſhall honourable be?*
*Nor doth he underſtand if they*
*ſhall ſit in low degree.*
22 *But while his fleſh is upon him*
*he ſhall have ſorrowes ſtore,*
*And while his ſoule is bound in ſtone*
*he ſhall have more and more.*

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## *My GOD.*

*O Guide me to thy dwelling place,*
*O lead my feet to thee!*
*O draw me hard for I'me o'th' race*
*of poor mortalitie!*
*O puniſh not thy ſervants ſinne,*
*though mad and wondrous vaine!*
*Remember in diſcharge of them*
*thy only Sonne was ſlaine.*
*O give me for to know (my God)*
*though I'have not choſen thee!*
*Yet thou haſt choſen me in him*
*thy ſervant for to be:*
*O make me thirſt to come to thee,*
*to that ſweet place of reſt!*
*Where are thy ſervants which of old*
*thou freely lovedſt beſt!*

Amen *O Saviour Jeſus.*

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## *Righteous Hope.*

I Am born and hope to die a Chriſtian; and I much rejoice to performe the ſacred Law of Chriſt my Saviour to the utmoſt of my power, knowledge and underſtanding: Of all reformed and profeſſed Churches, I acknowledge my ſelf to be of the reformed Church of *England*, which I take to be moſt conſonant and agreeable to my Saviours inſtitution, yet dare I not affirm my belief or Church to be perfect and infallible: neither will I condemn a contrary, humble, ſerious, and ſolemn belief to be wholly wicked and abominable; but moſt humbly conceive, that the beſt profeſſion, religion, devotion and belief, to be the moſt humble and carefull fearing of almighty God, and working of righteouſneſſe, which whoſoever obediently endeavoureth, ſhall be accepted in the mercy of the Almighty: for although none of our works, in a ſtrict ſenſe, can be called the works of righteouſneſſe, yet in ſome ſort they may be reputed righteous, though mixed with much ſinne and imperfection: as water muddy and mixt with earth is underſtood and reputed water.

*I dare not say my own belief is best,*
*Nor dare condemn or reprobate the rest:*
*All righteous wayes unto one gate doe leade,*
*Salvation free thus holy Writ doth reade,*
*Who feareth God and worketh truth shall have*
*A free acceptance from his gracious love.*

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## Ephes. 6. 12, 13, 14, 15, 16, 17, 18, verses.

O Lord my God, in th' power of thy love,
ile put on thy whole Armour of defence,
That in thy strength I may stand firme above
the fierce assaults of Hells concupiscence;
For this I know I doe not enterprize
against an enemy made of flesh and blood,
But against Powers, Principalities,
and worldly Governours, Princes of worldly good;
in darknesse, spirituall wickednesse
in the high-places, fill'd with all excesse.
For that cause I will take a Cap a pee,
the whole approved Armour of my God,
That thence I may resist i'the evill day,
and having finisht, stand against hells rod;
Lord I will stand with my loynes girt about,
with Verity in true obedience;
And I will have upon me paramount,
that righteous Brest-plate, faithfull penitence;
and I will shooe my feet with preparation,
of Gospels peace, assurance of Salvation.
And above all i'le take the Shield of Faith,
which is sufficient for to quench the ire,
And to extinguish all those fiery darts,
whereby the wicked me to slay desire.
and I will take the Helmet of Salvation,
the Sword o'th Spirit, Gods word from the Creation.
And I will alwaies with all manner prayers,
and supplications, in truth, in the spirit.
And I will watch against all false gain-sayers,
with perseverance till I life inherit,
from thee O Father who without degrees,
for every Childe hast a fit Legacy,
and all of us from thy most gracious care,
though single folke, inheritours we are.

# A Military Christian.

*MY onely Lord of hoasts, Lord Generall,*
*Unto my Captaine his all-conquering Sonne,*
*Hath given all power, by whom I have a call,*
*To be his Souldier by Commission.*
*I have his promise that no Armes il'e want,*
*But surely conquer if but valiant;*
*Then though I be most naked, poor and weake,*
*Il'e from his magazine throughly be compleate.*
*Thou holy Spirit distributer of graces,*
*Fit me a Souldier for the highest places.*
*Give me my Helmet, my Saviours first descent,*
*Give me my Beaver fixt in Virgins wombe,*
*Give me my Pendents which to* John *joy sent,*
*Give me my Gorget Salutation;*
*Give me that blessed birth my back and breast,*
*Give me my guard of reignes, that manger rest.*
*Give me my Tasses, those sweet swadling cloathes,*
*Give me my Curaces, my Bethleem peace,*
*Give me my Knees, and Ankle armes, and those,*
*Give me my Spurres of speed in Egypts ease;*
*Give me my Gauntlet call'd a Nazaret,*
*Give me that Jordane Sword and I'me compleate:*
*Yet being self-convicted, vile and vaine,*
*I (a blinde beggar,) humbly beg againe,*
*Mount me on Faiths true courage stately steed,*
*And give a bridle to my strugling wayes,*
*Give me the reignes of Graces at my need,*
*Give me a Saddle mounting me on baies:*
*Give me my Breast-plate and my Crooper strong,*
*And girt me to thy Saints in Union:*
*And give me Pistols, that with fire and sword,*
*I may be ready to advance thy Word.*
*Thus being arm'd, and being thus imploy'd,*
*Whilest any Judas dare himselfe discover,*
*Against my Captaine, I'le be overjoy'd,*
*Him to extinguish, root and branch together.*
*My peace shall be my warre, for to destroy,*
*The enemies of my God my King, my joy:*
*Who before long shall all together meete,*
*In chaines appointed underneath his feete:*
*And then wee'le march, under our Captaines aide,*
*In glorious triumph, Colours all displaide.*

Desire to live no longer in this thy pilgrimage, then thou canst doe Almighty God, true, faithfull and filiall service, and let his testimonies be thy delight and counsellours. We must through many afflictions enter into the Kingdome of God. *Psal.* 119.24.

Let the wicked forsake his wayes, and the unrighteous his own imaginations; and returne unto the Lord, and he will have mercy upon him, and to our God, for he is very ready to forgive: For my thoughts are not your thoughts, neither are my waies your waies saith the Lord: For as the Heavens are higher then the earth, so are my waies higher then your waies, and my thoughts above your thoughts. Surely as the raine comes down, and the snow from Heaven, and returneth not thither empty, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to him that eateth; so shall my Word be that goeth out of my mouth, it shall not return unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it: therefore ye shall goe forth with joy, and be led forth with peace. *Amen.* *Acts* 14.22. *Isa.* 55. 7,8, 9,10,11.

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*Temporall things are most vaine, saving as they tend to the good of our Eternitie.*

O My soul, whats thy body, thy earthly house, thy prison, and whats that slimie life that brittle fading shade that fashioneth thee a man? Are not thy daies as a spanne, and the end certaine, the Goale set and every minute shortens thy appointed race? Is not the will of the Eternall all things both in Heaven and earth, and can his predestinated order change? Serve the Lord thy God in his waies and pathes that he hath set thee for thy pilgrimage. To what purpose is thy springing youth so strictly fettered with thy lettered chaines? and what doth knowledge profit if grief be losse? To what purpose are those endlesse toyles, which sea and land makes way for to obtain the earth? To what purpose doth the greedy wretch with broken sleep to fill his empty grave? And to what purpose are the hidden mines and deepest pits, sought for the secret Pearles? And to what purpose is thy lawlesse sword, that subdivides the earth unto thy babes? And to what purpose are all elements call'd to circulize thy triple angler heart, yet vacuums are found? And to what purpose dost thou build thy house upon such sandy mountaines as the Earth, those mouldring Tombes they hide but frothy mindes, the soules contentments of the sacred Saints? Seek for thy self a better resting place, and be thou married to a meeter mate. Long thou and thirst for that eternall joy, where friend with friend doth meete and never part, and where one minute of enjoyments more, then thousands years are here in strongest

ſtrongeſt bands: and where thy God almighty ſoon will frame, thy angled heart to fit his endleſſe round? where all things are ſwift miniſters to act, the ſweet commands of thy Redeemers love, where in the preſence of thy ſacred rock, thou ſafe ſhalt reſt, preſerv'd and freed from fear: where all things are the onely will and minde of thy Redeemer, and ſhall give thee peace; Within thy Maſters vineyard work with joy, yet thirſt to hear thy Maſters call to reſt. *Amen.*

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## Conſider ſeriouſly the wiſe and pious Sayings of the Ancients: in them is ſhewen a way to Peace.

I will only mention ſome as they come to memory.

a *MOrs tua, mors Chriſti, fraus mundi, gloria Cæli,*
*& dolor inferni, ſunt meditanda tibi.*

b *Si Chriſtum benè ſcis, ſatis eſt ſi cætera neſcis,*
*ſi Chriſtum neſcis, nihil eſt ſi cætera diſcis.*

c *Non melius poterit caro luxurioſa domari,*
*quam benè qualis erit poſt mortem præmeditari.*

Sage diſans. d *Alors q' nous penſons eſtre plus miſerables,*
*c'eſt lors q' Dieu nous eſt plus favourable.*

e *Bien q' le corps ſoit beau l' ame eſt encuer plus belle,*

f *Beauté eſt l' meroir de la beauté divine.*

g *Bien faire á l'indigent merite double gloire.*

h *Baille á qui te demaunde, & ne le fay attendre.*

i *Bany de tes coſtes toute troupe meſchante.*

k *Beauté du corps reſemblé a la fleur du printemps.*

l *Bien heureuſe eſt la douce nourriture,*
*Qui ſcait pollir vne rude nature.*

m *Ce qui eſtoit hier, ne ſe voit aujourd' huy.*

n *Cela q' vn jour nous donne, vn autre jour nous l' oſte.*

o *Ce qui ſut ce refait tout' coule comme vne eau: Et rien*

p *Deſſoubs le ciel ne ſe voit de nouueau.*

q *Communement toutes choſes retiennent, le naturel de leiu d' où elles viennent.*

r *Dieu bat ceux q' il cheriſt du bers, iuſq' au cercueil.*

ſ *Dieu nous ayant batu, iette la verge au feu.*

t *Dieu nous frappe du doigt, & nõ de tout le bras.*

u *Dieu depart l'ire au poix, & ſans poix la pitie.*

w *Dieu a des pieds de laine, & ſes bras ſont de fer.*

x *De abondance du cœur ſouuent la bouche parle.*

y *De peu de mots viennent de grands effects.*

z *Eſcout' ceſtuy la qui te bien admonneſte.*

a *Eſlargy de tes biens aux pouures ſouffreteux.*

*Wiſe*

# *Wiſe and pious Sayings of the Ancients, wherein is ſhown the way to Peace.*

*a* OFten meditate upon thy death, Chriſts death, the worlds deceit, Heavens glory, and Hells torments.
*b* If thou knoweſt Chriſt well, it is ſufficient if other things thou knoweſt not: If Chriſt thou knoweſt not, it is nothing, though every thing elſe thou knoweſt.
*c* Thou canſt not better tame thy luxurious fleſh, then well to premeditate, what thou ſhalt be after death.
*d* Then, when we think our ſelves to be moſt miſerable, is God to us moſt favourable.
*e* The body may be beautifull, but the ſoule is farre more beautifull.
*f* Beauty, is the ſpectacle of the beauty divine.
*g* To doe good to the poor, deſerveth double glory.
*h* Give to him that asketh, and let him not waite too long.
*i* Baniſh all wicked perſons from thy quarters.
*k* The beauty of the body reſembleth the Flower of the Spring.
*l* Thrice happy is that ſweet nurture, which doth polliſh and reforme corrupted nature.
*m* That which was yeſterday, will not be to day.
*n* That which one day giveth, another day taketh away.
*o* That which was, is; all things runne as a ſtreame, and
*p* There is nothing new under the Heavens.
*q* Commonly all things doe retaine the nature of the place from whence they came.
*r* Almighty God beateth thoſe he loveth, from the cradle to the grave.
*ſ* Almighty God having ſtrooken, caſts the rod in the fire.
*t* Our good God beats us with a finger, and not with his arme.
*u* The Almighty diſtributeth his anger by weight, and without weight his pity.
*w* The Almighty hath his feet of wool, and his arms of iron.
*x* Out of the abundance of the heart the mouth often ſpeaketh.
*y* Of a few words comes a great effect.
*z* Hearken to him that gives thee good counſell.
*a* Give liberally of thy goods unto the poor ſufferer.

b *En fuiſant ce q' ou doibt ne faut de recompenſe.*
c *Fa ce que tu vondrois q' on ſit, à ta perſonne.*
d *Franc ſe peut appeller, qui maiſtriſe ſon ame.*
e *Gardeytoy de ſageſſe, & rien ne te faudra.*
f *Gain de richeſſe fait ſouuent perdre les cieux.*
g *Heureux eſt celuy la, qui rien ne deſire.*
h *Heureux qui peut du mal d' autrq, deuenir ſage.*
i *Heureux qui pent tirer vn grand gain de ſa perte.*
k *Haine, n' apporte rien q' repentir á l' homme.*
l *Heur ne ſe parfaict point, ſi non apres la mort.*
m *Il vaudrois beaucoup mieux ſe taire, que trop dire.*
n *Il ne eſt rien ſi certain q' il faut, q' l' homme meure. ne rien ſi incertain q' uelle en doibt eſtre le heure.*
o *Il ne eſt de iour ſi clair, qui n' ait quelq; nuage.*
p *Il n' eſt meilleure rente, que de vne ame content.*
q *Il n' rien eſt ſi certain, qui ne ſoit esbrale du ſoir au lendemain.*
r *Jamais le marinier ne fit de long voyage, qu' ores par le beau temps, & ores par l' orage.*
ſ *Il eſt malayſé de bien vieure, mais bien aiſe de mal mourir,*
t *Il eſt bien mal ayſé, q' qui mal vit, bien meure.*
u *Le homme propoſe en terre, & Dieu diſpoſe au Ciel.*
w *Le ciel n' eſt pas acquis, ſi toſt que ſouhaitte.*
x *La vertu fuit le caur de l' homme mercenaire.*
y *L' ame baſſe ne peut juger de choſe haute.*
z *L' enfer eſt in tout lieu ou l' eternall n' eſt pas.*
a *L' ire & pitié de Dieu ſe ſuquent tour a tour.*
b *L' nocher vient ſouuent faire naufrage au port.*
c *La Roſe a la par fin ſe flectriet & deſſeiche.*
d *La foudre rue a bas tes plus ſuperbes tours.*
e *Le toict d' vn bergerolt ſans peur dure touſiours.*
f *Le repentir ſuit ſouuent court plaiſir.*
g *Le temps perdu jamais ne ſe recouure.*
h *Le temps s' enva, & jamais ne reuient.*
k *L' vn au matin s' euſte en ſonbien, qui au ſoleil couché ne avien.*
l *La fleur des ans, qui peu ſojourne, s' en ſuit, & jamais ne retourne.*
m *Le filet te mounſtre combien la vie eſt vn fragile bien.*
n *Le vray amy jamais ne diſſimule.*
o *La fin couronne l' oeuure.*
p *La menace eſt treſbone, qui donne advertiſſement.*
q *La moindre choſe de ce q' nous ignorous, eſt plu grande q' tout c' q' les hommes peuuent ſcávoir.*
r *Le bon conſeil aſſeure ſovent les choſes douteuſes.*
ſ *Le honneur q' vn jour nous donne, vn autre jour nous le oſte.*

*b* For doing what we ought, we need nor deſerve no reward.
*c* Doe as thou wouldeſt have done to thee.
*d* He may well be called valiant which maſtereth his own ſoul.
*e* Keep cloſe to wiſdome, and doe not depart from it.
*f* Gain of riches often is the loſſe of Heaven.
*g* Happy is he which deſireth nothing.
*h* Happy is he which is warned by the harmes of others.
*i* Happy is he which can draw gain from his loſſe.
*k* Hatred brings a man nothing but repentance.
*l* There can be no perfection but after death.
*m* One had better not ſpeak, than much ſpeak.
*n* There is nothing ſo certain as that a man muſt die, and nothing ſo uncertain as the hour when.
*o* There is no day ſo clear but hath ſome clouds.
*p* There is nothing better then a contented minde.
*q* There is nothing ſo certaine which cannot be changed betwixt morning and evening.
*r* Never any mariner made a long voyage, but he ſailed both in fair weather and in foul.
*ſ* It is hard to live well, but very eaſie to die ill.
*t* It is hard for him that liveth ill, to die well.
*u* Man purpoſes in earth, but God diſpoſeth in Heaven.
*w* Heaven is not ſo ſoon attain'd, as wiſhed for.
*x* Vertue flies the heart of the mercenary man.
*y* A low ſoul may not judg of high matters.
*z* Hell is in all places where God is not.
*a* The anger and pity of God Almighty follow one the other.
*b* The Sayler may ſuffer ſhipwrack at the haven.
*c* The Roſe flouriſheth and withereth, both to the ſame end.
*d* Thunderbolts caſt down the moſt high Towers.
*e* A Shepheards cottage is alwayes without fear.
*f* Repentance often followes ſhort pleaſures.
*g* Time loſt never is recovered.
*b* Time flies away and never returnes.
*k* A man in the morning flowes with riches, who in the evening hath nothing left.
*l* The flower of youth laſteth but a little while, it then flieth away and never returnes.
*m* A thread doth ſhew the weakneſſe of our lives.
*n* A true friend never diſſembles.
*o* The end crownes the work.
*p* The threatning is very good which well adviſeth us.
*q* The leaſt thing of what we know not, is more great then all that we know.
*r* Good counſell often aſſureth doubtfull things.
*ſ* The Honour which one day gives, another day taketh away.

t *La mediocrité rend la perſonne heureuſe.*
u *La mort nous va ſuivant comme l'ombre l'corps.*
w *La mort nous tient touſiours vn couſteau ſur la gorge,*
x *Meltre de l'huile au feu n'eſt le voloir eſteindre.*
y *Maſtriſer ſes deſirs, eſt grande ſeigneurie.*
z *Malheureux qui deſire, & n'eſt jamais content.*
a *Matin le jour ſe leue, pour mourir ſur le ſoir.*
b *Mauuaiſe gapde plaiſt ſouuent le leur.*
c *Nul homme n'eſt heureux, ſi non apres la mort.*
d *Nous conſeillous bien meuz les autres qui nous meſmes.*
e *Norriture paſſe nature.*
f *Nous ne tenons en noſtre main, l'jour d'hier ny d'demain.*
g *On fait perdre l'corps en trop cerchant l'eſprit.*
h *On fait perdre l'eſprit, en trop flattant le corps.*
i *Pardoner & ſauuer, eſt le propres des Dieu.*
k *Preſq' touſiours, la rechente eſt mortelle.*
l *Pour un plaiſir mille douleurs.*
m *Patience paſce ſcience.*
n *Qui vne fois eſt né, doibt vne fois mourir.*
o *Qui aime pour ſon bien ne ſe peut dire amy.*
p *Qui n'a qu'vn oeil, ait grand peur de l'perdre.*
q *Qui bien ſe mire, bien ſe voit.*
r *Qui bien ſe voit, bien ſe cognoiſt.*
ſ *Qui bien ſe cognoiſt, peu ſe priſe.*
t *Qui peu ſe priſe, ſage eſt.*
u *A voit bruſler la maiſon d'antruy, doibt avoir grand peur de la ſienne.*
w *Quand orgueil cheuauche le premier, houte & dommage le ſuivent de pres.*
x *Qui vne fois au mal a voulu s'adonner, vne & vn autre fois ne craint d'y retourner.*
y *Qui n'a la ſoy, n'a rien.*
z *Richeſſe de l'eſprit ne peut jamais perdre.*
a *Reprens autruy mais corrige toy meſme.*
b *Repos d'eſprit & patience, ſont inſtrumens de la ſcience.*
c *Scavoir le mal eſt ſouuent proffitable, mais en uſer eſt touſiours evitable.*
d *Tout ce qui eſt au monde, eſt vn ieu d'inconſtance.*
e *Tout ce qui prend naiſſance eſt periſſable auſſi.*
f *Tel flurit aujourd'huy, qui demain fleſtrira.*
g *Tel fleſtriſt aujourd'huy, qui demain flurira.*
h *Tant que l'ennemy vit, l'guerre n'eſt pas morte.*
i *Tout ce monde eſt douteux : la ſeule heure deniere parfait noſtre bon heur, ou bien noſtre miſere.*
k *Tout ainſi que le vent ſans retourner s'en vole ſans eſpoir de retour, s'eſchappe la parole.*

*t* A middle condition renders a man moſt happy.
*u* Death followes us, as the ſhadow the body.
*w* Death doth (as it were) hold alwaies a knife to the throat.
*x* To put Oyl to the fire is not the way to quench it.
*y* To maſter the deſires, is true valour.
*z* It is a very evill thing to deſire, and never to be content.
*a* The day riſeth in the morning, for to ſet or die at night.
*b* A negligent guard pleaſeth the Wolfe.
*c* A man is not happy, till after his death.
*d* We counſell others better then our ſelves.
*e* Nurture, exceedeth nature.
*f* We hold in our hands neither yeſterday nor to morrow.
*g* One may loſe the body in too much ſearching the ſpirit.
*h* One may loſe the ſpirit in overflattering the body.
*i* To pardon and to ſave are the properties of God.
*k* For the moſt part relapſes are mortall.
*l* For one pleaſure a thouſand ſorrowes.
*m* Patience exceeds knowledge.
*n* Who is one time born, muſt one time die.
*o* Who loves for goods, cannot be ſaid to love.
*p* He which hath but one eye, had need of great care leaſt he loſe it.
*q* He which ſeeth himſelf in a glaſſe, ſeeth himſelf well.
*r* He which ſeeth himſelf well, knoweth himſelf well.
*ſ* He which knowes himſelf well, prizeth himſelf little.
*t* He which prizeth himſelf little, is wiſe.
*u* He which will burn another mans houſe, ought to have a great fear of his own.
*w* When pride rideth before, miſery and diſgrace followes after.
*x* He which one time gives himſelf to doe evill willingly, will not fear once and again to doe it.
*y* He which hath not faith, hath nothing.
*z* Riches of the ſpirit can never be loſt.
*a* Reprove another, but correct thy ſelf.
*b* A quiet ſpirit and patience, are inſtruments of ſcience.
*c* To know evill is ſometimes profitable, but to uſe it is alwaies hurtfull.
*d* All which is in the world is a game of inconſtancy.
*e* All that which taketh birth, is periſhable alſo.
*f* That flouriſheth to day, which to morrow ſhall wither.
*g* That withereth to day, which to morrow ſhall flouriſh.
*h* So long as the enemy liveth, the warre is not dead.
*i* All this world is doubtfull, only the laſt hour perfecteth either our good or our evill.
*k* As the winde bloweth and cannot return, ſo a word ſpoken cannot be recalled.

l *Tout chose se passe, & rien seur ne demeure, en ceste terre basse.*

m *Trop parler nuist, trop gratter cuist.*

n *Tout c' qui luist, n'est pas or.*

o *Une belle vie engendre belle mort.* Selah.

## Pour mortification d' l' chair.

*Psal.* 88. a *QUis est homo, qui vivet & non videbit mortem?*

Aug. *lib.* 13. *de Civit.* b *Fatendum est primo parentes ita fuisse institutos, ut si non peccassent, nullum mortis genus fuisset.*

*Dei.* c. 3. c *Quâcunq; horâ comederis, morte morieris.*

*Gen.* 2. *Psal.* 48. d *Homo cum in honore esset, non intellexit, comparatus est jumentis inspientibus, & similis factus est illis.*

*Sap.* 3. e *Invidiâ diaboli mors intravit orbem terrarum.*

*Joh.* 8. f *Le diabole est l' meurtrier des le commencement.*

*Luk* 10. g *Un homme est tombé entre les mains des brigands,* &c. *C'est adire, entre les mains & puissance des diables les quels le despoüillerent du vestement de justice originelle, de la robbe de grace, d' innocence & de la charité, & par le playes de peché demy mort:* Or Jesus Christ *est nostre bone & vray Samaritain.*

1 *Cor.* 15. h *Sicut in Adam omnes moriuntur, ita in Christo omnes vivificabuntur.*

*Heb.* 9. 27. i *Sta utum est omnibus hominibus semel mori.*

*Quotidie morimur, quotidie aliqua pars nostra vita demitur, & dum crescimus vita nostra decrescit.*

*Psal.* 41. k *Sicut cervus desiderat ad fontes aquarum, ita desiderat anima mea ad te Deus. Sitivit anima mea ad Deum fontem vivum, quando veniam & apparebo ante faciem Dei mei, Le Apostré S^t Paul dit, mon desir est de desloger de ceste chair, & de estre avec Jesus Christ, qui m'est beacoup meilleur.*

*Heb.* 9. l *Post hoc judicium.*

*Psal.* 115. m *Pretiosa in conspectu Domini mors sanctorum ejus.*

111. *In memoriâ æternâ erit justus.*

*Psal.* 33. n *Mors peccatorum pessima: Vultus Domini super facientes mala.*

*Luk.* 16. o *Deleantur peccatores de libro viventium, & cum justis non scribantur.*

*Psal.* 69. 28.

*Tim.* 4. p *Vive tu, a dire avec S^t Paul. I'ay combatu le bon combat i'ay acené mon cours, i'ay gardé la foy, Quand au reste la couronne de justice m'est gardee, laquelle me rendra le seigneur, juste juge, en ceste journier: & Dieu de soitres bone pitié a te dira: de profundis clamavist & audivi,* &c.

*Eccl.* 7. q *Recordare novissima tua, & in æternum non peccabis.*

*Isa.* 28. r *Dixistis, percussimus fædus cum morte, & cum inferno pactum feci-*

l All

*l* All things paſſe, and there is nothing certain in this corrupted earth.
*m* Too much ſpeaking hurteth, too much ſcratching galleth.
*n* All that gliſtereth is not gold.
*o* A good life, begets a happy death. *Selah.*

## *For the mortification of the fleſh.*

*a* WHat man is he, that liveth and ſhall not ſee death?
*b* It is decreed in our firſt parents ſo to have been inſtituted, that if they had not ſinned, they ſhould not have died.
*c* In what hour thou eateſt, thou ſhalt die.
*d* Man, when he was in honour underſtood not; but is compared to the beaſts that periſh, and is made like unto them.
*e* The envy of the devill, brought death upon all the earth.
*f* The devill is the murtherer from the beginning.
*g* A man is fallen into the hands of thieves, *&c.* that is to ſay, into the hands and power of devils, which ſpoiled him of his garment of originall juſtice, of the robe of grace, of innocence, and of charity, and by the wounds of ſinne, left him half dead: but Jeſus Chriſt is our good and true Samaritane.
*h* As in *Adam* all are dead, even ſo in Chriſt ſhall all live.
*i* It is appointed to all men once to die.
We die daily, and continually our life in ſome part diminiſheth, and while we increaſe, our lives decreaſe.
*k* As the Hart deſireth the rivers of waters, ſo deſireth my ſoul to come to thee O God. My ſoul thirſteth to God, the living fountaine: when ſhall I come and appear before the face of my God? The Apoſtle S^t *Paul* ſaith, My deſire is to be diſſolved from this fleſh, and to be with Jeſus Chriſt which is much better.
*l* After this, the judgment.
*m* Pretious in the ſight of the Lord is the death of his Saints.
The juſt ſhall be had in eternall remembrance.
*n* The death of ſinners is the worſt death. The face of the Lord is againſt thoſe that doe iniquity.
*o* The ſinners ſhall be blotted out of the book of the living, and with the juſt they ſhall not be written.
*p* Live thou to ſay with S^t *Paul*, I have fought the good fight, I have finiſhed my courſe, I have kept the faith, therefore there is reſerved for me a Crown of juſtice, the which my God the juſt Judge ſhall give me in that day: and our good God of his infinite pity ſhall ſay to thee, Thou haſt called to me out of the deep, and I have heard thee, *&c.*
*q* Remember the end in all things, and thou ſhalt not ſinne to death.
*r* Ye have ſaid, we have made a league with death, and with hell

an

*mus: l'Prophete leur respond': Delebitur fœdus vestrum cum morte, & pactum vestrum cum inferno non stabit.*

Eph.6. s *Par l'enuie de Satan, & par le peché, la mort á pris seigneurie sur l'homme.*

*Pallida mors æquo pulsat pede pauperum tabernas Regumq; turres.*

Bernard. t *Non miseretur inopiæ, nec veretur divitias.*

Virgil. u *Ipsa rapit juvenes primâ florente juventâ, mors nemini parcit.*

Isa.40. w *Omnis caro fænum, & omnis gloria ejus, quasi flos agri.*

Aug. lib. de Naturâ & gratiâ. x *Respice sepulchra & discerne si potes victum à Rege, fortem à debili, pulchrum à deformi, memorare utique naturæ non extellaris.*

Bernard. y *Dic mihi ubi sunt amatores mundi, qui ante pauca tempora nobiscum erant, certe nihil ex eis remansit nisi cineres & vermes. En tout humilytie meditos donc souuvent la mort, mes amis: car, qui se humiliat, exaltabitur.*

Job 14. z *Homo cum mortuus fuerit, nudatus, atq; consumptus, ubi quæso est?*

Apoc.14. a *Beati mortui qui in Domino moriuntur, modo jam dicit spiritus ut*
21. *requiescant a laboribus suis, opera enim illorum sequuntur illos. Non esurient neq; sitient.*

Luk.16. b *Lazarus fut aporté des Anges au sein d'Abraham (id est) obdormivit in Domino,* Act 8.

Heb.13. c *Non habemus hic manentem Civitatem, sed futuram inquirimus.*

Job 14. d *Homo natus de muliere brevi vivens tempore repletur multis miseriis, qui quasi flos egreditur, & conteritur, & fugit velut umbra, & nunquam in eodem statu permanet. I' suis pelerin estranger comme tout mes peres.*

Joh.1.2. e *Transit mundus & concupiscentia ejus.*

Act.24. f *Per multas tribulationes oportet nos intrare in regnum cælorum.*

Aug. g *Puniuntur justi ut oppressi clament & clamantes exaudiantur.*

1 Pet.2. h *Obsecro vos, tanquam peregrinos abstinere vos à carnalibus desideriis quæ militant adversus animam.*

Rom.8. i *Non sunt condignæ passiones sæculi ad futuram gloriam quæ revelabitur in nobis.*

Matth.24. k *Vigilate quia nescitis, quâ horâ Dominus vester venturus sit.*

Arist.lib.6. c.5. l *Prudentia, & recta ratio agibilium, quia homo in quibuscunq; agendis, finem considerat, atq; ad illum media convenientia accommodat & disponit. Acquire prudentiam, quia est preciosior auro.*

Rom.8. m *Prudentia carnis mors est, prudentia autem spiritus, vita & pax.*

Heb.9. n *Statutum est omnibus hominibus semel mori, post hæc autem judicium.*

1 Thes.5. o *Dies Domini sicut fur in nocte veniet.*

Apoc.3. p *Esto vigilans, si non vigilaveris, veniam ad te tanquam fur, &*

come

an agreement. The Prophet anſwers them, Your Covenant with death ſhall be diſſolved, and your agreement with hell ſhall not ſtand.

*f* By the envy of Satan and by ſinne, death hath taken dominion over man.

Pale death beateth alike upon poor mens cottages, and the towers of Princes.

*t* It pitieth not the poor, nor ſpareth the rich.

*u* It ſnatcheth away youth in the flower of their lives, and ſpareth none.

*w* All fleſh is graſſe, and all the glory of it as the flower of the field.

*x* Behold a grave, and diſcern if thou canſt, the captive from the King, the ſtrong from the weak, the faire from the deformed: then be not proud.

*y* Tell me where are thoſe lovers of the world which were lately with us; certainly nothing remains of them but aſhes and wormes. In all humility then (my ſoul) meditate often upon thy diſſolution: for he which humbleth himſelf ſhall be exalted.

*z* A man when he is dead, is changed and conſumed, and where is he?

*a* Bleſſed are the dead which die in the Lord, for ſo ſaith the ſpirit, that they reſt from their labours, and their works follow them: they neither hunger nor thirſt, *&c.*

*b* Lazarus was carried of the Angels into Abrahams boſome: that is, he died in the Lord.

*c* Here we have no abiding City, but we ſeek one to come.

*d* Man that is born of a woman hath but a ſhort time to live, and full of ſorrow: he ſhooteth up as a flower, and is cut down, he flieth as a ſhadow, and never continueth in the ſame condition: I am a pilgrim, and a ſtranger as all my fathers were.

*e* The world paſſeth away, and the luſts thereof.

*f* Through many tribulations, we muſt enter into the Kingdome of Heaven.

*g* The juſt are oppreſſed that they may cry, and crying may be heard.

*h* I beſeech you as pilgrims and ſtrangers, abſtain from fleſhly luſts which warre againſt the ſoul.

*i* The preſent ſufferings of this life, are not worthy of the glory which ſhall be revealed in us.

*k* Watch, for you know not what hour your Lord will come.

*l* Walk thou in wiſdome and in right reaſon, becauſe a man in whatſoever he doth conſidereth the end, and accordingly doth accommodate and diſpoſe himſelf to the means that lead unto it. Get wiſdome therefore for it is more precious than gold.

*m* The wiſdome of the fleſh is death; but ſpirituall wiſdome is life and peace.

*n* It is appointed to all men once to die, and after death comes the judgment.

*o* The day of the Lord comes as a thief in the night.

*p* Be thou watching, if thou watch not, I will come to thee as a

*neſcies quâ horâ veniam adte.*

*Eccl.9.* q *L'homme ne cognoit point la fin, mais comme les poiſens ſont prins avec l'haim ou hamecon, & les oyſeaux aux lais et fillets, ains ſont prins l'hommes en tempts mauuas qui leur eſt incogna.*

*Eccl.5.* r *Ne tardes converti ad Dominum; neque differas de die in diem (laraiſon) ſubito enim veniet ira ejus, & in tempore iracundiæ, diſperdet te.*

*Mat.24.* ſ *Beatus ſervus ille quem cum venerit Dominus ejus & pulſaverit, inveniet vigilantem.*

*S^t Jerom.* t *Quotidie morimur, quotidie commutamur, & tamen æternos nos eſſe credimus.*

*Gen.3.* u *Pulvis es & cinis, & in pulverem & cinerem reverteris.*

*1 Cor.15.19* w *Si tantum in hoc mundo ſperantes eſſemus, miſerabiliores eſſemus omnibus hominibus.*

*Mat.13.* x *Fulgebunt juſti ſicut ſol in regno Patris mei.*

*1 Cor.15.* y *Si chriſtus reſurrexit a mortuis, & nos reſurgemus.*

*Joh.3.* z *Venit filius Dei in hunc mundum, ut omnes qui credit in eum non pereant ſed habeant vitam æternam.*

*1 Theſ.4.* a *Nolumus vos ignorari de dormientibus ut non contriſtemini ſicut cæteri qui ſpem non habent.*

*Eccl.6.* b *Melior eſt dies mortis, die nativitatis: laudavi magis mortuos quam viventes: Mors eſt munus neceſſarium naturæ tam corruptæ, quæ non non eſt fugienda, ſed potius amplectenda.*

*Joh.5.* c *Qui credit ei qui miſit me habet vitam æternam, et non in judicium veniet, ſed tranſiet á morte in vitam.*

*2 Cor.11.* d *Cum infirmor, tunc potens ſum.*

*Jam.1.* e *Beatus qui ſuffert tentationem, quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromiſit Deus diligentibus ſe.*

*Luk.6* f *Eſtote miſericordes, ſicut & pater veſter celeſtis miſericors eſt. Eſtote imitatores Dei ſicut filij cariſſimi.*

*Aug.* g *Chriſtianus chriſti nominis ſimilitudinem tenet, morum quoq; ſimilitudinem habere debet, nam Chriſtiani nomen ille fruſtra ſortitur, qui Chriſtum minime imitatur. Judicium ſine miſerecordiâ ei fiat, qui non fecerit miſericordiam.*

*Mat.9* h *Da pauperibus & habebis theſaurum in cælo.*

*Prov.14.* i *Qui miſeretur pauperis beatus erit.*

*Mat.5.* k *Beati miſericordes, quoniam miſericordiam conſequentur.*

*Mat.25.* l *Venez bien heureux de mon pere, & entrez en la poſſeſſion du Royaume, qui vous eſt preparé dés la creation du monde, car i' ay eu faim, & vous m' auez donné a manger &c. Quod uni ex meis minimis feciſtis, mihi feciſtis. A ſubitaneâ & improviſâ morte, libera nos Domine.*

*Aug.* m *Non poteſt malè mori qui benè vixerit, & vix bene moritur, qui male vixerit.*

*Phil.* n *Vobis datum eſt non ſolum ut in Chriſtum credatis, ſed & ut pro ipſo patiamini.*

*Phil.1.* o *Cupio diſſolvi, & eſſe cum Chriſto.*

*1 Cor.2.* p *Oculus non vidit, auris non audivit, nec in cor hominis aſcendit, quæ*

thief, and thou knoweſt not what houre I will come unto thee.

*q* Man doth not know his end, but as the Fiſhes are taken with a baite or hooke, and the Birds are taken with netts and ſnares; ſo is man taken in an evill time, which is not known unto him.

*r* Do not deferre to turn unto the Lord, neither delay from day to day, (the reaſon is) for ſuddenly his anger cometh, and in his wrath he will deſtroy thee.

*ſ* Bleſſed is that ſervant whom when the Lord cometh and knocketh, he doth finde watching.

*t* We die daily, we chang daily, and yet we do believe we are eternal.

*u* Duſt and aſhes thou art, and into them thou ſhalt returne.

*w* If onely in this world we have hope, we are of all men moſt miſerable.

*x* The Juſt ſhall ſhine as the Sunne in my Fathers Kingdome.

*y* As Chriſt our Saviour roſe from the dead, ſo ſhall we alſo riſe.

*z* The Sonne of God came into this world, that all which beleeve in him ſhould not periſh, but have everlaſting life.

*a* I Would not have you ignorant concerning thoſe which are at ſleepe, that you ſorrow not as they which have no hope.

*b* Better is the day of death then the day of birth, I have prayſed the dead above the living. Death is the neceſſary guiſt of corrupted nature, which is rather to be imbraced, then avoided.

*c* He which beleeveth in him which ſent me, hath eternall life, and doth not come into Judgment. But paſſeth from death to life.

*d* When I am weake, then I am ſtrong.

*e* Happy is the man that endureth temptations, becauſe that when he is tryed he ſhall receive the Crown of life, which the Lord hath promiſed to them that love him.

*f* Be ye mercifull, as your Father which is in Heaven is mercifull: be ye imitatours of God, as dear Children.

*g* A Chriſtian ought not onely to beare the Name of Chriſt, but the Similitude alſo of his manners. For the Name of Chriſt is fruſtrate to him that onely doth imitate Chriſt in Name. The mercileſſe ſhall have juſtice without mercy.

*h* Give to the poor and thou ſhalt have Treaſure in Heaven.

*i* He which hath mercy on the poor is bleſſed.

*k* Bleſſed are the mercifull, for they ſhall receive mercy.

*l* Come ye bleſſed of my Father, and enter into the Kingdome prepared for you from the creation of the world, for I was hungry, and ye gave me to eate &c. In as much as you did it to one of theſe you did it to me. From ſuddain and unprovided death, good Lord deliver us.

*m* He which liveth well cannot die ill: nor he ſcarce die well, that lives ill.

*n* To you it is given not onely to beleeve in Chriſt, but alſo to ſuffer for him.

*o* I deſire to be diſſolved and to be with Chriſt.

*p* Eye hath not ſeene, nor eare heard, neither can heart conceive,

*prepara-*

*præparavit Deus diligentibus ſe.*

Aug. q *Quelle choſe y a il en ce monde pour contenter l' ame? rien de tout, il n' y a que Dieu ſeul.*

*Pſ.6.* r *Inquietum eſt cor noſtrum donec quieſcat in te. ſatiabor cum aparuerit gloria tua.*

Aug. ſ *Deus fecit hominem, ut ſummum bonum intelligeret, intelligendo amaret, amando poſſideret, poſſidendo fueretur.*

*Luk.15.* t *Gaudium in cælo erit ſuper una peccatore pœnitentiam agente, quam ſuper nonaginta novem juſtos, qui non indigent pœnitentiâ.*

*1 Tim.4.* u *Jeſus Chriſtus venit in hunc mundum peccatores ſalvos facere.*

*Luk.7.* w *Dimiſſa ſunt ei peccata multa: quia dilexit multum.*

*Eph.2.* x *Jam non eſtis hoſpites, & advenæ: ſed eſtis cives ſanctorum & domeſtici Dei.*

*Luk.2.* y *Beati ſervi illi quos cum venerit Dominus invenerit vigilantes.*

*Mark.4.* z *Nihil occultum quod non ſciatur, & nihil opertum quod non revelatur.*

*Mat.24.* a *De die illâ nemo ſcit, ne quidem Angeli Cælorum, neq; filius hominis.*

Cyprian. b *Talem te judicat Deus, qualem te invenerit cum vocat.*

*Luk.12.* c *Beati ſervi illi, quos cum venerit Dominus invenerit vigilantes, ſcilicet in ſtatu gratiæ, & in peccatis non dormientes.*

*Eccl.8.* d *Ante juditium, para juſtitiam tibi, ante languorem ad hibe medicinam.*

*Joh.14.* e *Diligamus Deum, quia ipſe prius dilexit nos.*

*Pſal.110.* f *Initium ſapientiæ timor Dei: qui timet Deum faciet bona: A timore tuo concepimus ſpiritum ſalutis.*

Hier. g *Quoties inquit, diem judicij conſidero toto corpore contremiſco: ſive enim comedam, ſive bibam ſive quid aliud faciam, ſemper videtur illa tuba terribilis inſonare auribus meis ſurgite mortui, venite ad juditium.*

*Pſal.104.* h *Non intres in juditium cum ſervo tuo Domine, quia non juſtificabitur in conſpectu tuo omnis vivens.*

*1 Pet.4.* i *Vix juſtus ſalvabitur, miſer & peccator ubi parebunt.*

*1 Joh.4.* k *Nolite omni ſpiritui credere, ſed probate ſpiritus ſi ex Deo ſint.*

Aug. l *Noli intellegre ut credas, ſed crede ut intelligas.*

*Heb.11.* m *Fides eſt ſubſtantia rerum ſperandarum, argumentum non apparentium.*

n *Quod fui Domine ignoſce, quod ſum corrige, quod ero dirige. Serva comiſſum, expecta promiſſum, cave prohibitum.*

o *Adverſa corporis animæ remedio ſunt, ægritudo carnem vulnerat, ſed mentem curat.*

the

the mercies prepared of God for them that love him.

*q* What is there in this world can content the ſoul? There is nothing: the ſoul is content with nothing but God.

*r* Our heart is unquiet, untill it reſt in thee, I ſhall be ſatisfied when thy glory doth appeare.

*ſ* Almighty God made man that he might underſtand the chief good, in underſtanding might love it, in loving might poſſeſſe it, and in poſſeſſing might enjoy it.

*t* There is more joy in Heaven over one ſinner that truly repenteth, then over ninty nine juſt perſons who need no repentance.

*u* Jeſus Chriſt came into the world to ſave ſinners.

*w* His ſins are forgiven him which are many becauſe he loved much.

*x* Now ye are no longer gueſts and ſtrangers, but ye are Citizens of the holy City, and houſhould of God.

*y* Bleſſed is that ſervant whom the Lord when he cometh doth finde watching.

*z* There is nothing hid, which ſhall not be made known, nor any thing ſecret, which ſhall not be revealed.

*a* Of that day no man knoweth, no not the Angels of Heaven, nor the Sonne of man.

*b* So God judgeth thee, as he findeth thee when he calleth.

*c* Bleſſed is that ſervant, whom the Lord when he cometh doth finde watching, namely in a ſtate of grace and not ſleeping in his ſins.

*d* Prepare thy righteouſneſſe before judgement, and before thou be ſicke, take Phyſick.

*e* We love God, becauſe he firſt loved us.

*f* The fear of God is the beginning of wiſdome, who feareth God doth good. From the love of God we do receive the ſpirit of ſaving health.

*g* As often as I conſider the day of Judgment, my whole body doth tremble; whether I eat, or drinke, or whatſoever I do; that terrible noiſe ſeemes alwaies to ſound in my eares; Ariſe ye dead and come to Judgment.

*h* Enter not into judgment with thy ſervant O Lord, for no fleſh ſhall be juſtified in thy ſight.

*i* The juſt ſhall ſcarce be ſaved, where then ſhall wretched ſinners appeare?

*k* Beleeve not every ſpirit, but prove the ſpirits if they be of God.

*l* Do not underſtand that thou maiſt beleeve, but beleeve that thou maiſt underſtand.

*m* Faith, is the aſſurance, or ſubſtance of things hoped for, the evidence of things not ſeene.

*n* Lord, what I have been, pardon, what I am, amend, what I ſhall be, direct.

*o* Thoſe ſharpe corrections which the body wound, if rightly uſed, do make the ſoul more ſound.

## *The ſweeteſt Comfort.*

AS a deare Mother comforteth
her Son whom ſhe hath borne,
So will I helpe and comfort thee,
at evening and at morne. *Iſa.*63.13.
Nay though a Mother ſhould forget
compaſſion to have,
Yet is my mercy towards thee,
even when thou canſt not crave. *Iſa.*49.15.

*Coloſ.*3.4. When Chriſt which is our life ſhall appeare, then ſhall we alſo appeare with him in glory. *Ver.*5. Mortyfie therefore your members which are on the earth, fornication, uncleanneſſe, the inordinate affection, evill concupiſcence, and covetouſneſſe, which is idolatry *Ver.*6. For the which things ſake the wrath of God cometh on the children of diſobedience

*Epheſ.*5.3. But fornication and all uncleanneſſe, or covetouſneſſe, let it not be once named amongſt you. *Ver* 4. As it becometh Saints, neither filthyneſſe, neither fooliſh talking, neither jeſting, which are things not comely, but rather giving of thankes.

*Mark* 7.21. For from within, even out of the heart of man proceed evill thoughts, adulteries, fornications, murthers. *Ver.*22. Theſts, covetouſneſſe, wickedneſſe, deceit, uncleanneſſe (or wantonneſſe) a wicked eye, back-biting, pride, fooliſhneſſe. *Chap.*4. ver 19. The luſts of the world and the fleſh enter into the heart, and choake the Word, and it is unfruitfull.

*Therefore in true zeal and faith pray*: O Lord my God, for Chriſt Jeſus his ſake *Matth.*6.13. Leade me not into temptation, but deliver me from evill: Endure thou with patience, and in the ſtrength and mercy of thy Saviour reſiſt thy temptations, wherewith the world, the fleſh, and the Devill joyne in deſire to deſtroy thee. *Jam.*1.12. For bleſſed is the man that endureth temptations. *Ver.*13. For when he is tryed he ſhall receive the Crown of life, which the Lord hath promiſed to them that love him: Let no man ſay when he is tempted, that he his tempted of God, for God cannot be tempted with evill: neither tempteth he any man.

1 *Cor.*10.13. Know that there hath no temptation taken you, but ſuch as appertaineth to man: and God is faithfull which will not ſuffer you to be tempted above that you be able, but will even give the iſſue with the temptation, that you may be able to beare it. *Selah.*

1 *Pet.*2.11. I beſeech you as Strangers and Pilgrimes: abſtaine from

from fleshly lusts, which fight against the soul.

2 *Tim.* 2. Flee also from the lusts of youth, and follow after righteousnesse, faith, love, and peace, with all them that call on the Lord with pure hearts. *Amen.*

The Sunne that's set may rise againe,
and freshly gild his glorious traine:
But man is sicke, and dies, and where
are all his pleasures priz'd so deare?
Yet a ter some few times are past,
he shall receive a raising blast.

Who can tell man what's good at need, *Eccl.* 7. 2.
in his vaine life and daies,
Or who shall after him succeed,
his works and all his waies?
I see, most vaine of vanities *Eccl.* 4. 8.
which to relate breed's fear:
One spares no toyles, no paines, nor lies
for wealth, yet hath no Heire.
O humbly begge of God most high *Mat.* 25. 26. &c.
that he would give thee grace,
To use thy Talent in the way
of his just Stewards race.
Remember well thy brickle life *Job.* 7, 7.
thy bubble shade-like spanne,
Haste, fit thee for eternity
'gainst these few sands be runne.
Two things I humbly begge my God, *Prov.* 13. 7, 8, 9.
do not thou me deny,
Before thou strike me with thy rod,
before I fall and die.
Put farre from me all vanities
and all dissembling lies,
Feed me with food convenient
thy lawes to exercise.
Least I be full and thee deny,
and say who is the Lord,
Least I be poor and steale and take
thy Name in vaine, O God.

*Amen*, as is thy good will in Jesus.

Of

## *Of worldly reſt.*

It's good to want, fly fullneſſe here
leaſt here thou haſt thy fill
Of worldly wiſh, that without care
thou doeſt, or good, or ill
For good ſo done is wickedneſſe,
if from a maxime right
It be not with true humbleneſſe
to God, as in his ſight:
Take heed therefore of worldly things,
whatever doth appeare,
To make thee ſay (for they have wings)
it's good for to be here:
Leaſt ſo thou ſay, Know it is good
to fly the vaine exceſſe,
For outward joyes at higheſt flood,
are full of emptineſſe:
Then fill thy ſoul with wiſdome pure,
and thou ſhalt plainly ſee,
That's onely good that doth aſſure
good of eternity.

*The Devill hath a ſecret ſnare in all our thoughts, words, and actions, a tare, at leaſt, among the Corne: Therefore watch, and care to prevent him at your peril.*

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## On the *L M.W.* dying in Child-bed, the Infant living.

*My deareſt Childe the daily growing love*
*Of thy deare Father, will not have thee ſtay,*
*To beate impetuous waves like wandering dove,*
*From worldly tumults I will take away*
*My ſweeteſt lilly: yet leaſt no* Phœnix *be,*
*Il'e leave a root, a little branch of thee.*
*That hence may grow ſuch fruit as thou didſt beare,*
*Such hopes of piety, ſuch vertuous flowers,*
*Such innocence, ſuch humble waies to ſhare,*
*Such piety adorn'd thy daies and houres:*
*Such full preparedneſſe for heavenly joyes,*
*That wrong it were to put thee off with toyes.*

*There-*

*Therefore my dearest welcome to thy houre,*
*Let all my Angels shew there glad rejoyce,*
*Let thine alli'd who are and are to come:*
*Then thankes and praise send forth in joyfull voice,*
*For well you know my dearest onely Sonne,*
*No longer suffr'd, then his work was done.*
*So all my Children if I take them thence*
*Where sin doth raigne, where sorrowes multiply,*
*If of my love I make them soone commence*
*Their lasting blisse, their joy eternally.*
*This they must know to be their onely good,*
*Thus would I have my actions understood.*

## Another on the same *L. M. W.*

*CAn dearest love more to the life appear?*
*Then when the Child beset with mortall dread:*
*When outward meanes will not preserve from fear,*
*Sorrow and sin will not be vanquished.*
*To take the most assured change of death,*
*Which unto Saints is perfect life and breath.*
*For in this life we nothing perfect have,*
*But sin and sorrow which bespot the soul:*
*And since our great Creatour will her save*
*From sin, which in us doth his Image foule.*
*His will be done, and his dispose be blest,*
*Most due it is, that we therein should rest.*
*Knowing assured here is no abide,*
*Nor solid dwelling here to habit in:*
*As Saints have gone before, the Gate is wide,*
*We shall succeed her, if not barr'd by sinne.*
*Then shall we meet and perfect blisse partake,*
*With Saints and Angels for our Makers sake.*
*Now shew my soul thy joye is here begun,*
*In humble love say Lord, thy will be done.*

## For the same *L. M. W.* in her sickneſſe

*OUr onely good, great Governour of chance,*
*Maker of times, and daies great Ancient,*
*Whose will is onely good, whose providence*

*No mortall can by force or fraude prevent.*
*Save this thy Servant by thy bleſt reprieve,*
*And from the jawes of death her ſoul relieve.*
*Let her moſt ſavingly behold thy power,*
*And let thy love poſſeſſe her ſoul ſo full,*
*Let her long life, from this thy gracious houre,*
*With beames of duty, ſhine moſt beautifull.*
*That ſo her ſoul like ripened Corne may be,*
*Moſt perfect for her bleſt Eternity.*

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## *The leaſt Mite, tending to Eternity, is for Riches and True Worth uneſtimable.*

THe greateſt gaine, tending to temporality, is onely as we may ſerve eternity with it, conſiderable.

O ſweeteſt Roſe and Lilly of my Soul, my joy, my reſt, my everlaſting peace, my ſweet Redeemer from my Captive Chaines: that (of thy meer love) wouldeſt not ſuffer my rebellions againſt thee, to have their deſerts upon me; but by thy blood haſt purchaſed my peace, and fitteſt me for to know, and do thy will; and then rewardeſt me, as if it were my act, and ſervice to thee of my proper ſtrength. Therefore O my Redeemer; thou art the Lord my God, and I am thy ſervant for ever. *Amen.*

My ſoul, If thou looke for and expect ſalvation, by the moſt gracious merit, death and paſſion, of our Saviour Jeſus (then which indeed there is no ſweeter peace) ſearch, hear and read his Word, his will, then wholly bend, and frame thy ſoul, and body, to do thereafter. *Amen.*

Meditate ſeriouſly and devoutly of three Things paſt, three Things preſent, three Things to come.

The three Things paſt are,
- Good omitted.
- Evill committed.
- Time pretermitted.

The three Things preſent are,
- The fleſh provoking.
- The world enticing.
- The Devill enſnaring.

The three Things to come,
- Death miſerable.
- Judgment terrible.
- Hell intollerable.

Againſt theſe foes, theſe three-fold three:
Thy Sheild's, the three-fold Unity.

# *A Conſult with the Soul.*

TO mine own, *Ego*, to my ſelfe my ſoul,
I now would ſteere my wandering bark's advance,
Since long debate and labour doth controule,
Th' impetuous tide and ſtormes of ignorance:
And falſe conceit in apprehenſion,
Which ſoone overflow, thy mounted hill,
And force thee head-long with thy falſe invention,
Before the furious waves of empty will.
So hard it is to finde out verity,
Whilſt thou impriſoned art within thy clay;
Sinne is ſo frauded by hypocriſie,
That little of thy vaſtneſſe, ſee we may:
But wary reaſon is the onely eye,
That ſhadowes out, ſome ſymptomes of thy might,
And ſeperates from blacke obſcurity,
Some raies from thee, or are thee, or thy right.
Thy motives (O my ſoul) do worke more plaine,
And more efficatiouſly, then thoſe that be
Of body onely; whereby I obtaine
Small ſenſe of pleaſure, if thy watchfull eye
Be elſe-where fixed: whence it's viſible;
Firſt that thou art, and then that I am thee,
Thy ſenſe my ſoul, doth make me ſenſible,
The languages on earth, acknowledge thee.
For if I ſay my body, I meane thence,
By my, my ſoul; body; ſoules manſion,
This is moſt true by old experience,
All tongues are herein, at one Union.
And ſtill more cleare thou ſhewſt my ſelf (my ſoul)
That thou, the ſole command, and power haſt
Over my ſenſes; elſe pain, and icie cold,
Would on my body more impreſſion take,
When thou ſeemſt abſent; or in raptures high,
Freely enjoyſt thy uncorrupted ſelfe,
Art fully fil'd with ſight of Deity:
As of thy filthy Embryon bereſt,
Much like as thoſe, that have their priſon left.
It's now high time I ſhould my ſelfe retire
From turbulent, and ſlippery fields of warre,
Of eager, ſtriſe, of diſputation-jarre,
And make account, where none but we two are
Freed from thoſe tumults, that poſſeſſe the earth,
Where what makes one to laugh, makes others mourn,

What

What here makes plenty, there it maketh dearth;
What raiſeth one, another down doth turne:
We'le but expect, that onely verity,
Which by thee ſhineth on my gloomy eye,
Which ſacred is to all eternity,
Wherein all I can wiſh, I do eſpie:
I have diſcovered plaine, that thou my ſoul
Wilt me ſurvive, and wilt ſurvive me too,
As thou wilt outlive my mortality,
And all the changes, that to me are due,
Which onely are to thee, as accident,
When I thy priſon am decaid, and rent,
Meerly becauſe in me thou habiteſt,
Thou'lt change thy time, for thy immortall reſt:
When accidents, and motions of my ſin,
Cannot approach thy uncorrupted will,
Nor move at all, or force thee to begin
To yeeld; but conſtant thou, the ſame art ſtill.
Her's nought of time, change here is outed quite,
One even being now begirts thee round,
No troubled thought of end, attempts thy quiet,
Nor doth ſucceſſion, of uncertaine ground;
Thus have I ſeene, in height of fixed thought,
And ſerious muſe of contemplating minde,
That thou my ſoul, art farre more truly wrought,
And purely made, and of more ſacred kinde:
Then I thy earthly houſe, and moultering tombe,
Which onely am, whileſt thou in me doſt bide,
And quickly haſte unto my Mother's wombe,
If thou forſake me, or me caſt aſide
A little ſpace; yet truely I proteſſe,
Whileſt me thou keepeſt, great thy danger is,
Leaſt thou enſnared with my vaine exceſſe,
Be quite debarr'd of thy eternall bliſſe;
But if thou rule, and order me aright,
And force me ſubject to our Makers will,
So that my crooked waies, convert to ſtraight,
And doing good, I do avoid the ill,
Then are we happy; for I do beleeve
That though we part, till reſurrection call,
Sorrow to one, ſhall ſo the other grieve,
That both ſhall fare alike, for eternall;
Thy paines may then begin, when I in duſt
Shall ſilent lie; till we united be:
And then moſt ſure (ah terrible) I muſt
Share in thy paines, for our eternity,

If

If I delude thee: but if thou me guide,
And ſo command, that we but will to good,
But ſeeke, and aske, and knock; the door is wide
And open ſet, by our bleſt Saviours blood;
Then ſhall our joyes alike eternall be,
Of which untill our meeting thou'ſt be fill'd,
And ſo we bleſt in high felicity,
Shall to our maker true obedience yeeld.
But now to muſe a while it may be good,
And to compare thy preſent ſtate, (my ſoul)
(As now it is immers't in fleſh and blood,
Where ſins preſume, and ill doth good controle)
With that which ſhall betide thee, ſo ſoone when
Thou melted art, from thy corruption,
And art refin'd from company of men,
And with bleſt Saints joyn'd in communion;
What if our life here were a thouſand yeares,
Longer then ere our aged Fathers knew,
And all that time, we, freed from cares, and feares,
And uncontroul'd, commanded all with view;
With twinkled eye, or leaſt beſeeming ſhew,
That all the creatures humbly did proſtrate,
Their beſt obedience holding it their due,
What ere us pleas'd, to act or to relate:
And if that nature, did with them conſpire,
To give us conſtant, and moſt vigorous health
And flowing ſprings, beyond their hearts deſire;
Of reliſhing the height of earthly wealth,
Though Prelates, Princes, greateſt amongſt men
Who ſet the worlds beliefe, and actions
Be fram'd in heart to ſerve us, and let then
Our mindes be freed from all diſtractions:
And let our vaſt imaginations,
Be fill'd with pleaſures and with plenty ſtore,
So that our hearts can wiſh no alteration,
Nor can conceive, how to have any more:
Thus when our thoughts are fully at a ſtand,
And can no higher raiſe our happy ſtate;
Do but remember, that this great command
Each moment Shortens, till't be terminate,
And till it may be ſaid, the time is paſt,
The thouſand yeares are ended long agoe,
He long commanded all, but yet at laſt
Death loos'd his holde; and quickly took him froe
His fond delights; his fooliſh vanities,
Things onely good, to him that giveth well,

Their ſweet refreſhments to their Makers praiſe,
And in true uſe of them, the vaine excell.
Alas poor ſoul, what comfort will it give?
When gaſtly death, ſore ſickneſſe or diſtreſſe,
Call's for account, and ſaith thou muſt not live,
But muſt forthwith prepare in readineſſe,
A reckoning juſt; how thou haſt ordered,
And us'd thy Talent, for thy Maſters gaine,
If thou thy fellowes have not murthered,
Or his poor creatures for thy luſts have ſlaine:
If by falſe Oathes, or foul hypocriſie,
Thou haſt deceiv'd, or hurt, or gain'd, or ſpoil'd,
Thy honeſt neighbour as thy enemy,
And thus thy Countries peace, by warre imbroil'd:
If thou be guilty of a double tongue,
And ſuch a lying lip as Heaven hates,
How canſt thou hope to live, the Saints among,
Want of true Oyl will faſten Heavens gates
Moſt firm againſt thee; when the fatall thred
Of life is cut, and when thy ſoul would reſt
In Heavens joyes, as in a pleaſant bed,
There'l be no room for thoſe, that held it beſt
To have their portion, and their fill below,
And ſaid unto their ſouls, take here thy eaſe,
And valued not their Makers will to know,
Nor did regard our ſacred God to pleaſe.
But let's proceed (my ſoul) for to compare
Great things with ſmall, or rather all with nought,
That which we ſhall be, with that which we are,
Which if but rudely known, it's well we ſought:
We are poor earthy wormes, as plants we grow,
And as the beaſts, our bodies doe decay,
Nay they exceed us, they nor ſet nor ſow,
Nor piercing ſorrows takes their reſt away,
Their ſenſes farre more quick, their bodies ſtrong,
Their ſouls not ſubject to the due of ſinne,
For they die as their bodies, ſo along,
We think it's life, not ſoul, which doth keep in
The vegetative life that is in Plants,
And ſenſitive that other Creatures have,
But Man is Lord of all, or elſe he vaunts
himſelf too high, too much above the grave
Of all the reſt, that ſojourn here below,
Their times appointed, and the ſame as his,
Onely with reaſon, God did us endowe,
And from the Beaſts our difference is this:

If

If we, by crooked and uneven wayes
Of ſinfull walkings and rebellions,
Doe not deſtroy our ſelves; we ſpend our dayes
In true ſubduing our plantations,
And well command, as God did firſt appoint,
And uſe our fellow creatures, to refreſh
Our wearied mindes, and bodies to anoint
With oyl of joy, and food of thankfullneſs:
But yet a little further to proceed
To finde on earth, what thing is onely good,
Suppoſe what can be poſſible, wee'd neede;
Though reaſon will not ſo be underſtood:
Suppoſe that the leaſt ſhadow of delight,
Wherein we have ten thouſand years to come,
Were full as much and of as great a weight
As twice ten thouſand years, when time is gone,
Eternity gives thouſands, thouſands, years,
Againſt each moment of the longeſt time,
And having worne it out, it well appears
No whit diminiſht, ſtill it is a crime
To ſay it's ſhorter: for that cannot be
When time's worn out, and years thus multiplied,
It's all one ſtill, it's ſtill eternity,
Its ſtill as wide a gulf, it's never ſatisfied:
Then ſee how vainely are our lives ſpun out,
If time doe end upon us unſuſpected,
And if it may be ſaid, that without doubt,
What is moſt needfull, is the moſt neglected:
Yet in my reaſon I can ſcarce believe,
But well ſpent dayes, ſhould greater honour have,
Then ſmalleſt infants, whom none doe relieve,
But uſe their Mothers bowels for their grave:
And ſo for all degrees of knowledge ſound
That men attain to; can it be for nought,
That ſome ſit high, and others plough the ground,
I cannot herein fix, my wandring thought,
But muſt preſume, that the eternall bliſſe,
Which we ſoon ſhall enjoy (in our belief)
When we part hence; to one farre greater is
Then to another; yet, nor care, nor grief
Can ſeize of any, who admitted are
To be ingulpht in the eternall joy;
Hence great is comfort, yet I think to ſpare
My wandring thoughts, leaſt thereby I annoy
My trueſt peace: which is my full belief
And ſetled grant of mercy from above,

That

That the eternall light doth ſhew his truth
To all mens ſouls, if with obedient love
Their eyes but ſee it, with a watchfull care;
And right improve it, in each action,
Which to the ſoul, a height of miſchiefs are,
Changing our peace into diſtraction,
But ſpecious ſhewes, deludings of pretence,
(Speak what they will,) deſtructive are and vaine
If they delude the minde, deceive the ſenſe,
Or doe but move from the eternall gaine:
The high employment of the ſoul, is love
To her Creatour; much beyond all ſenſe
(Of Wiſdome, Arts and Knowledge; farre above
Both ſtudy, wit, and long experience)
Hath circled to it ſelf the light divine
(As we may judge) beyond all limitation,
And in its freedome glorioufly doth ſhine
Beyond the reach of her imagination,
While it's impriſoned, in the clayie bonds
Of earthly manſion, with defiled hue,
It dully moves, as wanting feet, or hands,
For its pure freedome, which to it is due
Of its Creatours gift; ſo ſoon as when
It ſeparated is from earthy clay,
And is endu'd, beyond the gift of men,
And beggs of none, but of its God; who may
And will relieve its wants, with pureſt aid:
This beeing hope, and full aſſurance
Hold faſt to care, and caring be afraid
Leaſt ſmiling ſinne, get thy inheritance:
And catching thee in ſnares of wickednеſſe,
Thirſty for earthy bubbles, in a rage
Chuſing no mean, but loving all exceſſe
With *Eſau*, ſell (for meſſe of poor pottage)
Thy glorious birth-right, to thy Fathers joy
And heavenly Kingdome, ever permanent
And ſo in ſinne, and grief, and ſad annoy
With everlaſting woe, thou muſt lament.
Here, ſtay a little; let us count a while
With nature uncorrupted, and with reaſon,
Reaſon condemns her, for a Miſtris vile,
And charges her, with little leſſe then treaſon,
If ſhe afford to men, long life and dayes,
And fitting organs, for the ſoul to act
And gain a height of knowledge, to the praiſe
Of their Creatour, by the glorious fact

Of

Of conſtant warfare, and doth thereby gaine
The bleſſed way, to living ſtreames of life,
It ſeemes but labour loſt, and all in vaine
That ſhe hath hazarded by eager ſtrife,
To gain no more, amidſt the many years,
Which ſhe hath run in danger of the goale,
Then ſhe might fully had, ſans cares and feares,
If ſhe from mothers wombe without controle
Had been prevented, by the tender knees,
And breaſts had not afforded Childrens food,
And ſecret helps, which onely nature ſees
Had been by her denyed, that underſtood
How vain it was, for me to venture on
So long a voyage, from ſecurity
When I was ſate, and ſetled well upon
As good a ſtoole, as ripe maturity
Could give unto me; yea and better farre
For that the hazard of ſo long a time
Is infinite, if they no better are
That have in holy ſtrife, oppos'd the crime,
That watcheth every moment to deſtroy
Them in their paſſage, if when beſt is done
They have no more; then without this annoy
They'd not been born, nor had not ſeen the Sunne;
Or that had nought to doe with time, or age;
What reaſon is't, ſuch ſhould have like perfection,
With thoſe who well doe ſpend their pilgrimage,
Hating all ſinne, by Heavens good direction:
It muſt not ſo be thought, that ought in vaine,
Is done by nature: reaſon is the eye
That tells us it, and ſhewes unto us plaine
Nature doth nought, but hath a reaſon why:
For if but die and live, but end and enter
Into the bliſſe of high eternity
In perfect meaſure, full as thoſe that venture
The longeſt life; No! wherefore ſhould it be
To wiſh a moment of imployment here,
As earthly Pilgrims, onely hazarding
What ſure before we had; as't doth appear
Moſt void of gain, though in well ordering:
This reaſon forc'd me to, but ſtill I muſt,
My quiet in my ſouls belief permit,
What it doth truly dictate, is moſt juſt
And perfect rule of the moſt ſacred ſpirit;
If through devout and wary walking here
We have (of our Creatours grace) obtain'd

This holy Spirit, from our bleſt Saviour deare,
As his laſt Legacy to us remain'd:
But O how bleſt a thing it is to ſee
That our immortall ſouls poſſeſſed are
(Upon our entrance on Eternity)
Of perfect joyes, and more without compare,
Then we are capable to comprehend.
While we are wrapped in this manſion,
What then ſhall be our height, when we aſcend
And perfect are, at reſurrection?
This we refer to the Creatours will,
And joy that it, and onely it, is done,
And pray that we (converted from all ill)
May in perfection ever ſerve his Throne.
Thrice happy moments which engroſſe the ſoul,
Which circle it from all the worlds aſſaults,
Which doe ingraſpe it, and which doth controule
The ſoul attempts, proceeding from the vaunts
Of fierce temptations; raviſhing all ſenſe,
And ſingling out the ſoul unto it ſelf,
While it in bliſſe, his Ever, doth commence
And of all vanities is clear bereft:
Bleſt are thoſe ſoul-contents, and raptures high
Which thus our ſacred ſpirits do poſſeſſe,
And bleſſed is the ſoul eternally,
That ſo doth leave all ſinne and wickedneſſe:
And thence is entertain'd amongſt the Saints,
A liſted ſervant to his ſacred love,
Where (though degrees) yet none complains of wants,
But all are filled with the holy dove:
And thereby fitted in perfection,
To ſerve the high, and uncontrouled good,
And this from perfect mercies free election,
Which by his Spirit's onely underſtood.
But now (me thinks) I ſee a vanity,
Above what tongue can ſpeak, or heart conceive,
Deſires great, beyond humanity,
Beyond the bleſſed rules, our God did give:
The longing, thirſty wishings, of thoſe men
Are for terreſtriall ſhadowes, ſeeming goods,
Which falſe alluding pleaſures, are but when
The body's ſtrong, the ſoul's beneath the floods
Of vaine deſires, which no enjoyment have
Out of this body, yet doth hazard much
Loſſe of eternall good, if they enſlave
Themſelves, and the company of ſuch

To their laſt home; to their eternity
I cannot judge, but they moſt certainly,
Paſſe hence, into eternall miſery:
Then (O my ſoul) make it thy chiefeſt care,
Since moſt of multitudes are thus deluded,
It doth not fall to thy unhappy ſhare,
With moſt of men, from peace to be exclu ded;
For truly (I conceive) the knowing will
And thirſty wiſh, of earthly things and vaine,
Is perfect hell: as freedome from all ill,
And full content; is perfect Heavens gaine.
What multitudes of wretched men, I finde,
Some fiercely thirſting after fleſh and blood,
Others lye gaping for the empty winde
Of worldly honour, and ambitious food;
Others do covet earth of every kinde:
So that I ſee, and ſigh to ſee, mans face
Thus deſperately turned to his woe.
And muſt beware, leaſt this unhappy race
Of wicked mortals, lead me wrong to goe;
Well I muſt try, and well muſt weigh my ſoule
I muſt examine all my ſecret ſelfe,
My words, my wayes, my works, I muſt controule
Leaſt they, me of my hoped bliſſe bereave;
Which beſt is done by contemplation
In private place, from troubles of this life,
And where thou findes (by ſelf-examination)
Wants in thy ſelf, fly on with eager ſtrife
To true repentance, 'gainſt all enemies,
That ſhall oppoſe thy good intent herein,
And hate the voice, of all deceitfull lies
Which would excuſe, or ſeem to hide thy ſinne:
Goe quick about this work, for ſinne doth grow
'Till true repentance kill it at the roote,
It's hard to get, yet penitents do know
It is obtain'd by prayer and earneſt ſuite:
And muſt be had; elſe, the whole fault is ours,
It is our crooked wayes that holds us out,
Our want of truth doth keep from us the ſhowers
Which would with garlands, deck us round about:
Take heed leaſt death, this needfull balme prevent,
This happy ſalve, that cures the ſoul of ſinne:
'Leaſt point of time, if th' meſſenger be ſent
As the tree falls, ſo Ever, doth beginne.
True reaſon makes up for us our accounts,
And ſhews how empty fond allurements are,

And how the leaſt, that we may hope, ſurmounts
The moſt we can expect from earth, by farre:
In this paſſage; to make thy ſoul ſecure,
Let thy chief entertainments be thy paines,
And count it greateſt joy, and higheſt pleaſure
And that there's nought ſufficient, for the gaines
Of well preventing ſuch a hazard great
Count nothing long, count nothing miſery,
To gain, (by winters cold, by ſummers heat,)
A happy (Ever) and Eternity:
Then doubt not but thy care ſhall be reſpected,
Thy pains ſhall bring a hundred fold increaſe,
Thy debts are paid, thou need's not be dejected,
Thy Saviours pains, hath purchaſed thy eaſe:
Now, thou maiſt truly will, to be diſſolved,
To be with Chriſt thy Saviour moſt dear,
Of all thy doubts thou here ſhalt be reſolved,
This ends diſputes, this puts an end to fear:
Then love long life, and love thoſe many dayes
That like ripe fruit makes thee ſecurely fall
Into that paſſage, which (to thy Makers praiſe)
Being duly entred, ſecures thee from thrall
And thee delivers for eternity
To incorruptible felicity.
And though our call, doth nature oft prevent,
Yet when ſhee's let alone, ſhe fairly deales,
And though ſhe (fixt to warmed life) be ſent
To fit our death; yet ſee, how oft ſhe ſteales
To us her warnings; as with dimmed ſight
And rheumy eyes, inſtead of bright and cleare,
To make us ſee our death, for want of light;
And let us know, there's no long being here:
Again ſhe warnes; by ſome decay in Teeth,
Or by a haire, that turnes to Lilly white,
Or by ſome ſhaking Palſie, which all ſeeth,
Or feeble knees, or paines by day or night,
Of hands benum'd, or hearing almoſt loſt,
Or ſmelling gone, which ſhould refreſh the braine,
Or reliſhing in taſte, whoſe choiceſt guſt
Is to prepare, her gueſts to entertaine:
Of all her warnings, the true meaning is,
To let us know ſhee'le ſhortly lead us home
And leave us in our woe, or in our bliſſe,
As we to her, have good, or evill done
As earthly pilgrims, while ſhe did ſojourne
And form her ſelf, according to our will,

With

With us in houſes underneath the Sunne
Obediently performing, good, or ill:
Then cheer my ſoul and doe not fear to live
Nor will to die: but take unto thy guard
Secureſt diligence, which doth alwayes give,
Aſſurance of hope, and due reward,
In power of the merit of our Jeſus,
And love of God, ſhew'd in his onely Sonne,
By which dear love, he never failes to eaſe us
When earthly joyes, and earthly friends, are gone:
Then are we freed, to all Eternity,
From ſinne, and death, and hell, and ſurely then
Into true love, we ſhall converted be,
Unto our God, which Heaven is, *Amen.*

---

## *The Offring.*

I Will offer to my onely Good, an humble and a contrite heart: and my joyfull ſubmiſſion unto his diſpoſe, and pleaſure, for ever.

I will offer unto his moſt bleſſed Majeſty, his own moſt gracious love to the works of his own hands.

I will alſo offer the bleſſed conception, birth, life, paſſion and merit, of his ſacred Sonne my Saviour Jeſus, in whom I beleeve (O my Eternall Good) helpe my unbeliefe: and for thy mercy ſake, give and rightly perfect in me true and ſaving knowledge and aſſurance in the infinite mercy of thee my onely Good, ſhewed by thy gracious reconcilement unto me, in and through Jeſus Chriſt.

I will moſt humbly offer a moſt willing heart, humbly begging of my Eternall Good, the bleſſed guidance of his ſacred Spirit, to conform and leade my weake and timorous belief aright, and to ſatisfie, ſettle, and confirm it in his truth.

I will alſo offer unto his gracious goodneſſe, my moſt humble and joyfull ſubmiſſive obedience, unto the direction and commands of his moſt gracious Spirit, which I humbly crave, may be ſo powerfull and ſtrong in me: that the influence and advantage which the world, fleſh and devill, have againſt me by reaſon of my ſinne and corruption, may not in the leaſt ſort be able to move or draw me from yeelding and giving all willing and joyfull ſubmiſſion and obedience thereto: but that I may perfectly (as I am wholly the creature of my Creator) be converted into his perfect will and ſervice, and therein reſt in perfect joy and peace for ever: and this for his onely mercy and goodneſſe ſake, *Amen.*

*Therefore thus:*

Faine would I have a Royall Sacrifice
Worth the preſentment to my ſacred Good:
Faine would I finde the Pearle of precious price
That by my Saviour ſo was underſtood,
I truſt it was, with which I'le here commence;
An humble ſoul, fram'd of obedience:
For ſure all earthly things are much too vaine,
Too much corrupted by the fall of man,
Too much rebellion doth this earth ſuſtaine,
Too much oppreſſion underneath the Sunne,
Too little worth they are: my Good did make
And give me theſe; what need he then retake?
So is the will and deed to work aright
His onely gift, but in another ſenſe,
For outward gifts are unto all alike,
But holy will and deed, ariſe from hence
From God's free love on ſouls, by ſacred Spirit
As new-born babes, prepared to inherit.
Wherefore my Sacrifice is onely this,
An humble heart, a broken contrite ſoule,
Cauſe me to know, it is my onely bliſſe
My onely happineſſe, without controle,
To doe thy will make me fit inſtrument
I'me thine and not my own, I'me full content.

---

## *Belief.*

I do believe that Almighty God is, and that he is the rewarder of all them that diligently ſeeke him.

I do believe he hath incomprehenſible mercy and juſtice towards all the works of his own hands.

I do believe that they ſhall come from all quarters of the world, and ſit down at his Eternall Table, and receive of his infinite bounty.

I do believe that Almighty God is perfect goodneſſe, and mercy, and juſtice it ſelf: and whoever feareth him and worketh righteouſneſſe, ſhall be accepted of him.

I do believe he is the Creator and diſpoſer of all things, and this after a manner wholly incomprehenſible to mortality.

I do believe his own being and proceeding is onely from himſelf, and is to mortality likewiſe, incomprehenſible.

I do alſo believe the Apoſtles Creed concerning the ſacred Tri-

nity,

nity, the Confeſſion of *Athanaſius*, and the Confirmation thereof by the Reformed Church of *England*, whereof the providence of my good Creator hath made me a member; but in theſe I muſt eſpcially ſay, Good Lord help my unbelief, and guide and hold me (by thy good and unreſiſtible power) in thy bleſſed ſervice for ever, *Amen*.

I do believe, that with almighty God all things are poſſible, and that his gracious mercy is above all his works. And therefore Jeſus Chriſt may be, and I believe (but Lord helpand direct aright my unbelief) that he is his onely begotten Sonne, and yet conceived by the Holy Ghoſt, and born of the Virgin *Mary*, that he ſuffered under *Pontius Pilate*, was crucified, dead, and buried, and deſcended into hell, and the third day roſe again from the dead, and aſcended into Heaven; and ſitteth there, on the right hand of God the Father almighty, from whence he ſhall come to judge both the quick and the dead.

I do believe there is a ſelected number of Saints in this world, which may be comprehended by the holy Catholick Church; and that they ſhall have an eternall communion and fellowſhip together after this life, and that they ſhall have all their ſinnes freely forgiven them; and alſo ſhall riſe together in eternall life at the generall reſurrection: of which number I believe and truſt my ſelf with others more to be: for which free and incomprehenſible grace, I deſire with all Saints to give everlaſting praiſe and thanks, and to doe everlaſting, moſt perfect ſervice unto my good Creator for ever, *Amen*.

I doe alſo believe in the Holy Ghoſt, and that this ſacred Spirit is proceeding from the ſacred Deity of the Father and the Sonne, which being ſent to command and take poſſeſſion of our ſouls for the uſe (as it were) of the ſacred God head, we are thereby made fit workers, and labourers for the bleſſed vineyard of our Creator, ready to every good and perfect work, with unſpeakable joy and gladneſſe.

I do alſo believe the immortality of the ſoul (as certainly as the mortality of the body,) and that as ſoon as it parts with the body by death, it doth participate in a great meaſure of miſery or mercy, of joy or ſorrow, according to what it hath done in the body, whether the deeds were good or evill.

I believe there ſhall be a reſtauration of bodies at the reſurrection, and degrees of perfect joy to all thoſe that in their earthly tabernacles truly deſired to be righteous: and perfect miſery to wilfull, negligent and contemptuous ſinners, in which both ſoul and body ſhall be for ever partakers.

I do believe afflictions and corrections to be ſo neceſſary for us in this life, that I ſcarce think any can be ſaved without them: and alſo that much affliction in this life, is (or at leaſt, if well uſed, may be)

be) a great means, ſign and token of ſalvation: for that afflictions are the cords and ſcourges of the Almighty, to draw and drive us on in the way of ſalvation, they are his ſweet and bleſſed ſurveyors, to purge our ſouls from our bodies pollutions, and make us of a fit alloy for his heavenly Treaſure: they which wound the fleſh and ſad the countenance, make the heart the better: And from the very being engaged under an affliction for life, may be reaped ſweet and joyfull comfort both in life and death.

*Therefore thus:*

Some ſee the root, yet on it take a fall:
Like thoſe that ſee the door, yet puſh the wall,
And having fallen upon the rock they ſaw,
Receive more good, then though they'd ſcap'd the blow.

---

## The Farewell.

*ADieu fond world of vain delight,*
*the meſſenger of Love,*
*To me hath ſhew'd an inward ſight*
*of joyes that be above.*
*And me hath ſummon'd to appear*
*before the mercy-ſeate,*
*Of him whoſe juſtice is moſt clear,*
*moſt eminent, moſt great;*
*Whoſe love is fully ſhew'd to mee*
*in pardoning my ſinne,*
*And paſſing by the vanity*
*that I have lived in:*
*Whoſe love hath alſo conquered*
*both death and hell for me,*
*And from my ſoul hath vanquiſhed*
*fear of death's tyranny.*
*Who of free grace hath given me*
*a willing wiſh to right,*
*And doth accept this willingneſſe*
*as perfect in his ſight:*
*Farewell all you that truly love*
*the God of my Creation,*
*Do not ye mourn as thoſe that have*
*no hope of their ſalvation:*
*We know the generations*
*that before us have been,*
*Have had their alterations*
*which we in part have ſeen:*
*We alſo truſt that joyes increaſe*
*after this life to thoſe*
*That truly will'd from ſinne to ceaſe*
*and evill did oppoſe:*
*Then moderate your tears among*
*true joyes, and ſmilings ſweet,*
*In full aſſurance that ere long*
*we ſhall together meet.* (theſe
*Comfort your ſelves with words as*
*and of a certain know,* (eaſe
*That by this change true peace and*
*God's mercy doth beſtow*
*On thoſe that keep his teſtament,*
*his Laws and Statutes juſt,*
*From principles of true intent*
*in him that put their truſt.*
*Sigh for your ſelves, ſigh not for me,*
*death unto me is beſt,*
*My ſerious thoughts convinced be*
*that therein is my reſt;*
*From fancies that oppreſſe the minde,*
*from luſts of fleſh and blood;*
*From ſins aſſaults of every kinde,*
*moſt hard to be withſtood;*

*From*

From warr's effects, from tyranny,
from sword-like tongues that smite,
From torments, sickneſſe, maladies,
and sorrowes infinite.
From doing ill, I would not doe,
from not doing the good,
Which surely I should will to doe
if that I understood;
The judgment that to oath is due
by Heavens fixt decree,
And that I could at all times shew
what good and evill be;
From Sathans rage and cruelty
taking advantage great,
Finding my imbecillity,
and oppoſition weak:
This happy way doth safely guide
to neighbours and allies,
Who while with me they did reside
did joy my heart and eyes;
I do believe I now shall know
how God in every Land,
His saving mercy doth beſtow
on the works of his hand:
And I believe to be reſolv'd
of doubts that here below
Distract the wisdome of the world
where least we do not know,
Is more then all we can attaine
though art and age unite,
Such misteries for to explaine
passeth mans judgment quite:
What reason is't that I should will
a moment to my dayes,
Except I could (avoiding ill)
spend it in perfect praise
Of my Creatour; wherefore I
do clearly finde it best
To cast my soul eternally
upon my Saviours rest,
And also from a perfect thought
to pray thy Kingdome come,
And as our Saviour further taught
pray, Lord, thy will be done.
And as for you that longer live
and sojourn here below,
Imbrace true peace, avoid all crime,
so Heaven will beſtow,
Such passages of providence
upon your hearts most pure,
As shall (even in this life) commence
joyes, that shall aye endure.

# A CATECHISME.

QUESTION.

*WHat is the duty of a man to know and believe in this life?*

*A.* That almighty God is, and that he is the rewarder of all them that diligently ſeek him.

Q. *Who is the Creator and Maker of all things?*

*A.* This Almighty God.

Q. *What is Almighty God?*

*A.* He is the onely and perfect Good, and the wiſe diſpoſer of all things for the beſt for them that love him.

Q. *What comfort may we learn from that?*

*A.* To be well content in all the accidents and conditions of our lives, knowing that they are from his providence and appointment, and therein for the beſt for us.

Q. *How doe we know that there is a Creator?*

*A.* Becauſe no creature can create it ſelf, and every mans ſoul ſpeaks it to him.

Q. *What is good in man?*

*A.* To fear almighty God, and work righteouſneſſe.

Q. *What is our duty towards almighty God?*

*A.* To love, honour and obey him, and heartily to ſeek after his will, to do it.

Q. *What is our duty to all men?*

*A.* To endeavour their good both in ſoul and body; and to do right unto them.

Q. *What is righteouſneſſe?*

*A.* The doing right unto the creature, out of a principle of obedience to the Creator.

Q. *What is our duty to the Creator?*

*A.* Humbly, to extoll, laud, praiſe and ſerve him, with a perfect heart.

Q. *What is the duty of man to the creatures that be ſubjected to him?*

*A.* Thankfully to uſe them, without the leaſt abuſe.

Q. *How ſhall we look at the good of a man?*

*A.* At the good both of ſoul and body.

Q. *What is chiefly good to a man?*

*A.* That which is good to the ſoul.

Q. *What is chiefly evill to a man?*

*A.* That which is evill to the ſoul.

Q. *How*

Q. *How ſhall we know good from evil?*

A. Good is ſuitable to the Word of almighty God, and agreeth to certain foot-ſteps or ſhadowes remaining of uncorrupted nature in us; and it is contrary and diſpleaſing to our corrupted natures and deſires.

Q. *How is evil known?*

A. By being contrary to the Word of almighty God, by being much unnaturall, and by the ſuiting and pleaſing our naturall and corrupted affections.

Q. *What is the principall gift of God to a man in this life?*

A. True Wiſdome.

Q. *What is true wiſdome?*

A. To be wiſe to the ſoul.

Q. *What is perfect folly?*

A. Fooliſhneſſe and neglect towards the ſoul.

Q. *What are corrections?*

A. They are the chaſtiſements of almighty God, and contrary to corrupted nature.

Q. *What uſe are we to make of them?*

A. To move us to a willing ſubmiſſion to the will and diſpoſe of our Creator.

Q. *Should they move us to contemn life, and deſire death?*

A. No: but rather to rejoice in the longeſt and hardeſt work of his ſacred pleaſure.

Q. *Ought we moſt to rejoice when we enjoy the fullueſſe of this world?*

A. No: but rather to fear it to be the portion of the ungodly.

Q. *What underſtand you by almighty God?*

A. I underſtand a Spirit, not to be ſeen by the outward eye of the body.

Q. *How is he to be ſeen and known?*

A. By the eye of the ſoul.

Q. *What is the eye of the ſoul?*

A. Faith and reaſon.

Q. *How ſhall Faith and reaſon be guided?*

A. By the Law of Nature, and by the holy Scriptures.

Q. *What doth the Law of Nature ſhew us?*

A. That there is one almighty God for ever to be worſhipped and obeyed by us, who hath created and made us, and hath power over our ſouls and bodies for ever.

Q. *What further teacheth it?*

A. That mortality belongeth to the body, and immortality to the ſoul.

Q. *What further?*

A. That there is good and evil; and that the good will be rewarded, and the evil-doer will be puniſhed by the Creator eſpecially after this life is ended.

Q. *What*

Q. *What are the holy Scriptures?*

A. They are ſacred inſtructions and Lawes ſent unto us by almighty God.

Q. *What is the ſcope and intent thereof?*

A. To admoniſh, teach and inſtruct us, to holineſſe and righteouſneſſe in life and converſation.

Q. *What doe they further teach?*

A. True Faith, and ſaving belief.

Q. *What is Faith?*

A. Faith is the aſſurance of things hoped for, the evidence of things not ſeen.

Q. *What is belief?*

A. It is a pure perſwaſion grounded on the word of almighty God.

Q. *What is the true belief concerning the ſacred Trinity?*

A. That of the Apoſtles, called the Apoſtles Creed.

Q. *Rehearſe that Belief?*

A. I beleeve in God the Father Almighty, *&c.*

Q. *What doth this Faith and true belief ſhew us?*

A. That there are three Perſons, but one Eternall God.

Q. *How are theſe three perſons named and divided?*

A. Into the Father, the Sonne, and the holy Ghoſt.

Q. *What is the Father?*

A. We beleeve that the Father is the incomprehenſible begetter of the Sonne, thereby fitting him to receive an earthly body like to ours (ſinne onely excepted) that ſo he might therein and thereby ſatisfie the juſtice of his Father, due for ſinne by us committed in our earthly bodies; which could no otherwiſe have been ſatisfied for, but in the juſt deſtruction and damnation both of our bodies and ſouls; for that the ſinne of the body (in its due deſert) ſlayeth the ſoul.

Q. *What is the Sonne?*

A. We believe that he is the only Mediator, betwixt the Fathers juſtice, and mans ſinnes, and that he intercedeth and maketh peace, by his merits with the Father for us, and that beſides him we have no Mediator.

Q. *What is the Holy Ghoſt?*

A. We believe that he is the ſacred Spirit of mercy, proceeding from the Father and the Sonne, whereby our hearts are guided unto all the true performances of ſaving duty.

Q. *Are there not then three Gods?*

A. No: three Perſons, but onely one God.

Q. *Is the power and operation of all the three Perſons upon the creature, one and the ſame?*

A. We believe their power to be equall, as one God; but ſeverally inſtrumentall to mans ſalvation, as three Perſons, which ſeemeth plain by the holy Scriptures.

Q. *Do*

Q. *Do the Scriptures then ſhew this ſacred Trinity in Unity, three Perſons but one eternall God, their power and proceedings towards the creature; and the duty of the creature to this Creator?*

A. Yes verily; and there is no other means to know it more truly.

Q. *Is it not then moſt neceſſary to be perfect in the Scriptures, and to meditate on them continually.*

A. Yes ſurely, for thereby we are made wiſe to ſalvation.

Q. *What is the Good of this life?*

A. A free and joyfull ſubmiſſion to the good providence of almighty God, and a diligent walking in his Lawes.

Q. *What is the evill of this life?*

A. An unſatiable deſire of ſuch things as will not ſatisfie the ſoul.

Q. *What is the ſoul?*

A. It is the unexpreſſible, inviſible, immortall, ſpirituall man.

Q. *What will content the ſoul?*

A. Things onely like it ſelf, pure, ſpirituall, and eternall.

Q. *What is time?*

A. It is the paſſage of our life, and pilgrimage in this world.

Q. *What is our chief work in our time?*

A. To fit our ſelves (by the aſſiſtance of the holy Spirit) for a happy eternity.

Q. *What is Eternity?*

A. It is chiefly to us after this life; it is entred into by us at our death, and is without end.

Q. *What are earthly things?*

A. The things viſible in this world, given us to uſe, with praiſe and thanks to the giver.

Q. *What are heavenly things?*

A. All that we can conceive by happineſſe: but they are onely negatively demonſtrated to us: Eye hath not ſeen, nor ear heard, nor can mans heart conceive, theſe unexpreſſible mercies of our Almighty Creator.

Q. *What is our duty in this life?*

A. It is joyfully and willingly to bear the burden and heat of the day, in the ſervice of our Creator during his pleaſure, untill he call us to our reſt.

Q. *What is it to be diſſolved, and to be with Chriſt?*

A. It is to be ſeparated by death from this earthly tabernacle, and to be received into the communion of the bleſſed ſouls, who are diſſolved from their earthly bodies, and are with him.

Q. *How ought we to uſe the preſent enjoyments of this life?*

A. As if we uſed them not, and to keep our ſelves unſpotted of them.

Q. *How are we to provide for the life to come?*

A. By an humble diligent and watchfull walking in the wayes and Commandements of almighty God.

Q. *What are the chief and ſumme of the Commandements of the Almighty?*

A. Thoſe which he gave to *Moſes*, written in Tables of ſtone.

Q. *How many of them are there?*

A. Ten.

Q. *Which are they? Rehearſe them.*

A. The ſame which almighty God ſpake, *&c.*

Q. *What is Religion?*

A. It is to extoll the Almighty above the higheſt, and to caſt down man below the loweſt.

Q. *What is pure Religion?*

A. Pure Religion and undefiled before almighty God and the Father is this, to viſit the fatherleſſe and the widow in their neceſſities, and to keep our ſelves unſpotted of this world.

Q. *Are we able of our ſelves to live unſpotted?*

A. No: we muſt humbly crave the almighty power and ſtrength of the holy Spirit.

Q. *What then are the beſt works of a man in this life?*

A. Works of Charity.

Q. *What is Charity?*

A. To help them that need, out of a true principle of obedience and love to almighty God.

Q. *Doth Charity extend to all men?*

A. Yea: but eſpecially to the houſhold of faith.

Q. *What ſhall be the juſtifying ſentence of the Saints at the reſurrection?*

A. Charity: See *Matth.*25. For I was an hungred, and ye gave me meat: thirſty, and ye gave me drink: a ſtranger, and ye took me in: naked, and ye cloathed me: ſick, and ye viſited me: in priſon, and ye came unto me.

Q. *What ſhall be the condemning ſentence of the wicked?*

A. Their want of Charity: I was hungry, and ye gave me no meate: thirſty, and ye gave me no drink: a ſtranger, and ye took me not in: naked, and ye cloathed me not: ſick and in priſon, and ye viſited me not.

Q. *How is the love of the Saints each to other in this life?*

A. As is their hope to live together in their eternity.

Q. *What is their comfort for eternity?*

A. That they ſhall be converted into the perfect will and ſervice of their Creator for ever.

Q. *What is Prayer?*

A. It is the pouring out the ſoul to almighty God, requeſting things lawfull, with full ſubmiſſion to his holy will and pleaſure.

Q. *What is the beſt form of Prayer?*

A. That which our Saviour himſelf hath taught us.

Q. *What is that? Rehearſe it.*

A. Our Father which art in Heaven, Hallowed be thy Name, *&c.*

Q. *Is no other form of Prayer lawfull to be uſed?*

A. Yes ſurely; as alſo Prayers on the ſudden, and upon all occaſions, ſo as they be ſincere and hearty.

Q. *Are Prayers to be ſaid onely at the Church?*

A. No ſurely: we may pray in any place or condition; nay, we muſt pray continually: which we doe, while we heartily deſire, and therein do our duty.

Q. *What is truly a Church?*

A. It is the communion of Saints on earth, profeſſing and practiſing the ſervice of the Almighty.

Q. *Which is the moſt pure and perfect Church on earth?*

A. We beleeve the Chriſtian Church, profeſſed under the Reformation of *England*.

Q. *How many Sacraments hath Chriſt ordained in the Church?*

A. Two: Baptiſme, and the Lords Supper.

Q. *What is Baptiſme?*

A. It is our firſt admittance into the Church: the Water ſignifying our waſhing from ſinne in the blood of Chriſt.

Q. *What is the Lords Supper?*

A. A Thankfull remembrance of his ſatisfying ſufferings for our ſinnes.

Q. *How ought we to receive it?*

A. Humbly, thankfully, preparedly.

Q. *How often is it neceſſary to be received by us?*

A. Four times ordinarily in the year, beſides upon extraordinary occaſions.

Q. *What if we think, that we cannot prepare our ſelves, ſo as that we may receive it faithfully, and thankfully, and as we ought.*

A. We muſt by the help of godly Miniſters, and other pious perſons, inſtruct our ſelves: and alſo by hearing, reading, faſting, prayer and meditation; and by all other helpfull wayes, prepare and fit our ſelves for the worthy receiving of this token of our Saviours love, and that at our perill.

Q. *May it not then be wholly omitted?*

A. No: we ought hereby ſo to remember our bleſſed Saviour in our time, as we would be remembred by him in our eternity.

Q. *But is there ſuch a neceſſity in receiving of it, as if we doe it not, we doe neglect and omit a moſt neceſſary duty to ſalvation, whatſoever the occaſion or reaſon be?*

A. No: Our bleſſed God never bindes his ſervants to impoſſibilities: if lawfull occaſions call and take us from neceſſary opportunity of receiving it (ſo it be without all neglect or contempt on our part,) it muſt then be onely in our hearts and wills thankfully acknowledged by us: which (in his good mercy) will be accepted of us for the deed.

Q. *How ought we to carry our ſelves towards our Children?*

A. With

*A.* With due admonition, inſtruction, and imployments.

Q. *How to Servants?*

*A.* With conſtant labour and inſtruction.

Q. *How to the eſtate?*

*A.* Not prodigally, thereby making our ſelves uncapable of doing good with it: nor too much ſparingly, to hoard it up from the good end it was created.

Q. *May we give all to Children and Kindred, without any reſpect to others?*

*A.* No by no means; for we are onely ſtewards to it, and muſt give an account of it to almighty God who lends it us: whoſe will it is, that we take for our ſelves and families ſuch an under proportion thereof, that we may be ſure to have ſufficient relief and charity for the poor diſtreſſed Saints whenſoever we meet with them: that our eſtates may (in ſome ſort at leaſt) be helpfull to their neceſſities: but the laying all upon the preſent and future proviſion for our ſelves and Children, thereby wholly neglecting Charity, is moſt abhominable.

Q. *What is life?*

*A.* It is that which preſerveth and prepareth the body to be a fit and apt organ for the operations of the ſoul, and chiefly ſaid to abide in the blood.

Q. *What is death?*

*A.* It is the concluſion and end of all our dayes, the maſter-piece of all our work, as we are prepared to entertain it, ſo we are prepared to receive and enter into eternity.

Q. *Is there any change of that condition in which death ſends us to our eternity?*

*A.* No: but as the tree falleth, ſo it lies.

Q. *What then is the one thing neceſſary for the whole courſe of a mans life?*

*A.* To watch. So ſaith our Saviour to all men, *Watch.*

# A Diſcourſe betwixt *Adam* and *Eve*.

Eve.

*My deareſt heart, fain would I know,*
*How all our children, down below,*
*Obſerve, and keep our Lawes,*
*For oft me thinks, I hear a cry*
*As if our children cruelty*
*Each tore, like Lyons jawes.*

Adam.

*Yes (trueſt Love) I doe believe*
*Thoſe precepts we to them did give*
*(When we were once unſeen,)*
*They ſoon caſt off that natures love*
*Which we ſo ſtrict to them did give,*
*As if it had not been.*

Eve.

*Dear Sir, what ſhould this noiſe af-*(ford,
*Doth* Cain, *or his wretched ſword,*
*Command all humane race?*
*Doth he and all his curſed line,*
*Poor* Abels *offſpring undermine,*
*And ſo the worſt take place?*

Adam.

*Yes truly (dear) I doe perceive*
*Our peacefull precepts we them gave,*
*They wholly leave undone,*
*And that which we knew to be worſt,*
*Which kill'd juſt* Abel *(O accurſt)*
*Is chief under the Sun.* (kill,
*Thou knoweſt, we ſaid, thou ſhalt not*
*Nor to thy neighbour doe no ill,*
*In body, goods, or name,*
*Yet doth the glittering tyrant ſword,*
*Deſtroy all peace, and in a word,*
*Turnes honour into ſhame.*
*For whereas peace was* Abel's *crown,*
*And warlike* Cain *was caſt down,*
*With ſentence juſt, ejected,*
*Now he that moſt of all, doth ill,*
*He who the moſt, doth ſlay and kill,*
*Is moſt of all reſpected.*

*The true obedience to our God,*
*Our duty to obey his word,*
*Which in our hearts doth ſound,*
*They doe divide into ſuch parts,*
*By Sophiſtry, and cunning arts*
*That truth is hardly found.*
*The government of natures, ſay,*
*That youth the aged ſhould obey,*
*And doe them reverence,* (wiſe,
*But now fond youth condemns the*
*And fools, do wiſdomes Laws deſpiſe*
*By force and negligence:*
*The ſtrongeſt hand, doth call it right,*
*To cut down all, with force & might,*
*Their rage, and will ſubdueth,*
*And if they call the evill good,*
*The truth muſt ſo be underſtood,*
*Or elſe their rage reneweth.*

Eve. (world,

*What (Husband) then it ſeems the*
*Is topſie turvey, toſt and hurld,*
*And worſt, hath beſt ſubdued.*

Adam.

*Yes (Wife) it is decaid, and old,*
*Truth and devotion's very cold,*
*And ſoon will be renued.*

Eve.

*Renued, or made new (my Deare)*
*How ſhall I underſtand thee here,*
*Shall thee and I' gaine meete,*
*Shall we in ancient Paradice*
*And in our bleſſed innocence,*
*Each other kindely greete?*
*Shall all the ſinnes of us, and ours,*
*Which truth and juſtice, thus de-*
*Be pardoned, and forgiven?* (voure

Adam.

*In part: but how, to tell none can*
*It's not the act of mortall man,*
*But the free gift of Heaven.*

## A Prayer.

O Eternall, ever-living, and all-ſufficient Lord God: who art the God of the ſpirits of all fleſh, to whom the grave is open, from whom there is no covering for deſtruction: I am thy poor, wretched and unworthy ſervant, and by reaſon of my ſinne, leſſe then the leaſt of all thy mercies, unworthy ſo much as to think upon thee, or to take thy bleſſed Name within my corrupted lips, much more unworthy am I, to have liberty to call upon thy ſacred Majeſty, and to ask thoſe things that I ſtand in need of, with this gracious aſſurance, that thou wilt give me thoſe things that are beſt for me, though I ask them not of thee, and though I ask them ſo unworthily, that thou maiſt juſtly refuſe to give me them, becauſe I ask them of thee ſo unworthily (ſo that I may with humble boldneſſe pray; Lord give me what is onely beſt for me, though I ask it not: and give me not what is evill for me, though I ask it:) but thou art from everlaſting to everlaſting, holy, and juſt, and good, and thy mercies are above all thy works; wherefore I come unto thee, not in my own merits, but in the merits of thy onely Sonne, my onely Saviour Jeſus Chriſt the righteous, (in whom I believe, Lord help my unbelief,) humbly deſiring thy ſacred Majeſty for his ſake, and for thy own goodneſſe ſake towards the works of thine own hands, to pardon and paſſe by all my ſinnes, actuall and originall, to blot them out of thy book of remembrance, and to ſet them ſo behinde thy back, that thou maiſt never call me to account for them, either in this world to my ſhame, or in the world to come to my utter condemnation: Give me grace and ſtrength to return unto thee (O my God) as the prodigall ſonne to his father, acknowledging my ſelf unworthy to be called thy ſonne or ſervant; and give me (I humbly pray) wiſdome, which is about thy throne (for all wiſdome is from thy gracious gift) that ſo I may rightly underſtand earthly things from heavenly things, time from eternity: and graciouſly give me the will and deed, to lay up my treaſure in Heaven, and not on earth: And I moſt humbly crave of thy ſacred goodneſſe, the unreſiſtible power of thy holy Spirit, that thereby I may be built up and made perfect to every good work, to the true and perfect ſerving of thee my good God, and to the working righteouſneſſe, as thy elected Saints (by the powerfull and unreſiſtible guidance of the holy Spirit) doe, and ought to doe, both for and in their time, and their eternity. And (O my good God) becauſe many are the controverſies and diſputes concerning thee, thy word, thy truth, amongſt poor mortality; to the great deſtruction, fear and trouble, of thy poor, willing, and deſiring ſervants; Let thy ſacred Spirit (O my God) ſpeak the truth of thy will (and of my duty) to my conſcience,

and

and then give me grace and ſtrength, to follow my conſcience, in the ſacred way of thy holy ſpirit, that ſo I may keep a good conſcience towards thee my God, and towards men. And I humbly pray, that thy gracious Spirit may alſo reveale unto my ſoule, what righteouſneſſe, and what unrighteouſneſſe is, what is truth, and what is error; what is the perfect duty of thy ſervant, in all the paſſage of his pilgrimage under the Sunne, and what is not the duty of thy ſervant to doe; that ſo I may not onely perform unto thy ſacred Majeſty, my preſent duty, in thy bleſſed ſervice, but that I may doe it knowingly, willingly and wittingly: and that I may not only avoid all the appearances of evill, but that I may doe it alſo, knowingly, willingly and wittingly, as becomes the moſt faithfull and perfect ſervant of my Creator. O give unto thy ſervant a diſcerning ſpirit; inable him perfectly (O my God) to know good from evill, and then give him grace and ſtrength to doe the good and avoid the evill, as becomes thy moſt bleſſed ſervants. And give unto me thy ſervant (O my good God) a true principle of due obedient love (in all my devotions and undertakings whatſoever) towards thee my good God. And for thy mercies ſake, teach me thy ſtatutes, and hide not thy precepts from me; lead me in the way that I ſhould goe, and hold me in the living path of thy moſt joyfull ſervants. Search my heart (O God) and try my wayes, for there are wayes of iniquity in me, and lead me in the way everlaſting. Let me have, here in this life (O my good God) that, and that only, which may moſt perfect, and fit me in ſoule and body, for thy eternall and moſt ſacred ſervice. Let the daily preſidents of mortality (O my good God) move me to true repentance; give me to know (O my eternall Creator,) that I am no better then my parents, but as they are returned with their bodies to the grave, and their ſouls to thee the God that gave them, ſo it muſt be with me: Give me to know, O Eternity, that here is no abiding place, here is no continuing dwelling; give me grace and ſtrength (our good God) to ſeek and finde one to come, eternall in the Heavens. Give thy ſervant (O my gracious God) true love to thee my God for thy own ſake, to my neighbour for thy Commandement ſake, and all for obedience ſake unto thy bleſſed Majeſty. Give me to ſee (O thou my only Good) the bleſſed marks of thy ſweet corrections, both upon my body and ſoule, in this life: thoſe glorious impreſſions, by which thou ſealeſt to thy ſelf, thy beloved children, in whom thy ſoul delighteth. O my moſt gracious God, although I be moſt unworthy to be (by thy good grace) accounted ſuch a childe; ſuch delight, ſo beloved: yet for thy own goodneſſe ſake, let thy bleſſed ſeale of thy fatherly impreſſion be upon me, even what thou wilt; for I aſſuredly know, thou wilt (with my moſt needfull ſaving Croſſe) give thy ſervant moſt needfull and ſaving ſtrength to bear it. Give

thou

thou (O God) and frame thy ſervant, thankfully to ſee, his yearly gain for his hourly ſervice; his eternall joy, for his temporall grief; the infinite reſt from his finite ſufferings: How fit is it (O my Father) that I ſhould as well ſuffer, as raigne with my Saviour; and to know that the preſent afflictions of this life, are unworthy of the joyes that (in thy moſt free and gracious mercy) ſhall be revealed and given unto me. O my good Father give unto me (thy moſt evill deſerving childe,) all thoſe ſweet and bleſſed ſcourges, croſſes and afflictions, even whatſoever is neceſſary and needfull, to frame my imperfect ſoul and body, fit for thy eternall and moſt perfect ſervice. And truly (O my Father) although I were to have of thy juſtice my ſelf-condemning ſentence to all eternity, ſo ſoon as this life is ended; yet my ſerious thoughts, would not make choice to ſpend my time in ſinfull vain delights; but would rather chooſe thy fatherly chaſtiſement and corrections temporall; although they alſo were to be (as I deſerve) eternall: for thy corrections (as all that proceedeth immediately from thee (my God) are ſweete: they ſad the countenance, thereby making the heart better: I ſubmit wholly to thy will (O my eternall Good,) To be thy ſervant, is my Heaven, for thou art the Lord my God, and I am thine. Thou art the will and the deed, O my God, guide me for thy Names ſake to doe thee ſervice; and in thy goodneſſe accept of my deſire, thy own moſt gracious gift: ſuffer not ſinne (O my Father) to raigne in my corrupted mortall body: let not my ſoul offend my God, however my body may offend him: let not my will offend my God, however my actions may offend thee, but let the deſires of my ſoul, and the inclinations of my ſpirit, be ſo commanded by thy ſacred power, that they may truly will, and doe thee true and perfect ſervice now and for ever: and doe thou (for thy own mercies ſake to the works of thy own hands, and for the merits of Jeſus Chriſt thy onely Sonne my Saviour,) convert my moſt imperfect will, into moſt perfect actions, in thy moſt perfect and everlaſting ſervice: And when theſe dayes of my ſinfull pilgrimage are ended, when I return to thee my God (my hope, my joy,) from this my earthly tabernacle, doe thou (O my bleſſed Creator) re-create my ſoul and body, that ſo thy bleſſed will, may be my eternall perfect joy and comfort; and that to be thy ſervant, whereſoever and howſoever, may be the bleſſed Heaven of my ſoul and body for ever. O my Good Eternity, I doe not onely humbly crave theſe mercies, and what is neceſſary to ſalvation (which is the perfect admittance into thy ſacred ſervice) for my ſelf, and ſuch as are near to me in this life; but alſo that it be thy bleſſed will, even for all that thou haſt appointed to immortality, in thy gracious converting of ſinners from the wickedneſſe of their waies, that ſo if it be thy bleſſed will (to whom all things

things are poſſible,) we might be all, as one flock under thee the great and gracious ſhepheard of our ſoules: that ſo the number of thy elect being accompliſhed, the bleſſed reſurrection may appear before thee; and we become fit inhabitants for that new Heaven and new earth which thou haſt appointed, and ſinne and ſorrow may ceaſe from us thy unworthy ſervants. And further my humble ſuit is, that thou wouldeſt give us to ſee all thy gracious diſpenſations towards us in this life, to know that nothing falls upon us by chance and fortune, but by thy eſpeciall providence and appointment: Give us to know we are not our own, but thine, and that it is moſt right thou ſhouldeſt diſpoſe of thy own for ever: make us to rejoice onely in thy diſpoſe, for that thou art moſt good and gracious, and knoweſt better what is beſt for us than we can know or aske. Now (O my good Creator) take us into thy almighty protection and direction for ever, thou haſt been wonderfull in mercy and goodneſſe to every one of us: thou haſt delivered infinite of us from infinite evils which we ſee others viſited with, which we may juſtly judge deſerve better at thy hands then we have done: we humbly beſeech thee let this thy mercy lead us to repentance, and make us to love thee as thou haſt loved us, that hath not ſpared thy Son to death for us, that ſo thy juſtice being ſatisfied in his ſufferings for our ſinnes, which could no otherwiſe have beene ſatisfied but in our damnation, thy mercy may be ſufficient for our ſalvation: and although I have provoked thy juſtice by my daily ſinnes to my juſt condemnation, yet doe I caſt my ſoul and body (even for its eternity) upon thy mercy, and doe diſclaime all other judgment then thy gracious pleaſure, in which I will in thy gracious ſtrength, with peace rejoice, and therein reſt for ever. Wherefore to thee O gracious Father, to thee O ſacred Sonne, to thee O eternall Spirit, three perſons but one everlaſting God, be aſcribed as is moſt due, all honour, glory and praiſe, by thy whole creation, now and for ever, *Amen.*

# The Bleſsing.

O Bleſſed Childe, whoſe parts his age out-run
Whoſe vertues ſtile him man before his ſtature,
Each eye beholds him as the riſing Sunne,
Each heart applauds him as a Pearle in nature,
Yea very ſtrangers bleſſe his hopefull breeding,
And breathe out prayers to his happy ſpeeding.

But when freſh ſpringing budds proove canker-fretted
With taint of vice, or ruſt of happy ſloth,
Their deareſt friends, that ſee their hopes defeated
To ſpeak them fair, or deigne a look are loth.
But view ſuch noyſome weeds, with nauſious ſcorn,
Yea, parents wiſh ill-thriving plants unborn.

The fear of God doth only guide aright,
The perfect way to ſacred wiſdom's treaſure,
Then let this fear direct with powerfull might
Thy twiſted thred, ſpun out by natures leaſure,
So with thy daies thy ſaving health will grow
To perfect joy, in ſins juſt overthrow.

Let Heavens powre down their ſweeteſt influence,
let them enrich you with the earth's beſt treaſures:
Let them withall inſtill Truths Quinteſſence,
heavens joyes doe far ſurmount all earthly pleaſures.

Let the celeſtiall powers you guard and guide,
and countermine when wicked powers conſpire:
Let ſpotleſſe blood which ran from harmleſſe ſide,
quench unto you the ever burning fire.

And let the winged Poſts void of delayes,
from glorious Throne whom great Jehovah ſendeth,
Tranſlate your ſouls when death ſhall end your daies,
to that celeſtiall bliſſe which never endeth.

*FINIS.*

# An Index or Table, directing to ſeverall Points and Diſcourſes in this Book.


THe Authors Epiſtle. Parents and Children travell together towards the grave. Parents muſt give an account for their Children. Children muſt herein aſſiſt their Parents. We ſhould live together here, as we would live together hereafter. Hence take comfort in the diſſolution of godly friends, that we ſhall goe to them and ſhall never part. page 2.

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The endowments of the minde excell the adornments of the body. A heavenly Deity to be acknowledged. Wherein true Religion conſiſteth. p. 4.

The benefit of true Religion. How Almighty God muſt be ſerved. A pure and true Sacrifice. p. 5.

Outward Ceremonies not to be contemned, nor abuſed. Submiſſion is our duty in prayer. Ask nothing contrary to the revealed will of Almighty God. p. 6.

Uſe not the Name of God without ſerious premeditation. His Name is holy. All honour is due unto it. p. 7.

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Corrections work to good or hurt. Labour to be a good Text-man. p. 9.

In what ſenſe Gods ſervants want nothing that is good; but have their hearts deſire. p. 10.

Search not overcurioufly into the miſteries of the Almighty. Take heed of infecting thy judgment with falſe doctrine. Be not weary of well-doing. Vain-glory hath at beſt but a worldly reward. p. 11.

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Let not time paſſe in vaine. p. 14.

Death holds all our years in poſſeſſion; therefore faſten on to day. Loſſe of time conſidered is great grief. He that hath lived long hath often lived little. Life, is onely time ſpent with prudence and circumſpection. p. 15.

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*The tenth Age. True wisdome what. The practicall part chiefly profits.*

*profits. Wisdome three wayes discovered. Wisdome doth peaceably attend all things, even death. As necessary for a man to study and know himself, as it is naturall to him to think and be near himself. Know thy self, is a heavenly salutation: Want hereof causeth much sinne. One just act maketh not a just man.* p.50,51,52,53.

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There are divers words mistaken, misplaced, mispelled, added and omitted; some of which I here mention, the Readers care must reform the rest.

PAge 38. line 29. for *vertue* read *valour*. p.56. l. 13. for *propriety* r. *piety*. and l.36. for *at* r. *all*. p.67. l.13. for *sleiget* r. *sleight*. p.71. l.17. for *health* r. *wealth*. p. 73. l.22. for *wreakes* r. *reckes*. and l. 28. for *yet* r. *that*. p.74. l.13. for *be* r. *tree*. p.75. l.11. for *see* r. *so*. and l.27. for *maketh* r. *masketh*. p.82. l.4. for *beauty will* r. *centynill*. p.84. l.10. for *their* r. *the*. p.109. l.29. for *if then I had not sinned* r. *if that I had not fallen*. p.121. l. 37. for *tombe or* r. *toom'ye*. p. 124. l. 18. for *curaces* r. *cutaces*. p.130. l.8. for *gapde* r. *garde*. and l.22. for. *soy* r. *foy*. p.138. l.26. for *enime* r. *enim*. p.142. l.32. for *share* r. *steare*. p.143. l.1. for *houre* r. *home*. l.4. for *then* r. *their*. l.31. for *shew* r. *chere*. p.145. l.40. for *jarre* r. *ire*. p.146. l.12, and l.13. should change places. p.150. l.14. for *both* r. *what*. p.158. l.9. for *roote* r. *rocke*. p.168. l.41. for *distruction* r. *distraction*.

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*FINIS.*

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